06699000

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay

Digitized with financial assistance from the
Government of Maharashtra
on 02 January, 2016

DISCOURSES AND DISSERTATIONS

ON THE

SCRIPTURAL DOCTRINES

OF

ATONEMENT AND SACRIFICE:

AND ON

THE PRINCIPAL ARGUMENTS ADVANCED, AND THE MODE OF REASONING EMPLOYED, BY THE OPPONENTS OF THOSE DOCTRINES AS HELD BY THE ESTABLISHED CHURCH:

WITH

AN APPENDIX,

CONTAINING SOME STRICTURES ON MR. BELSHAM'S ACCOUNT OF

THE UNITARIAN SCHEME,

IN HIS REVIEW OF MR. WILBERFORCE'S TREATISE:

TOGETHER WITH

REMARKS ON THE VERSION OF THE NEW TESTAMENT LATELY PUBLISHED BY THE UNITARIANS.

66990

BY THE LATE

MOST REVEREND WILLIAM MAGEE, D.D.

ARCHBISHOP OF DUBLIN.

THE FIFTH EDITION,

WITH NUMEROUS AND IMPORTANT CORRECTIONS.

IN THREE VOLUMES.

VOL. III.

LONDON:

PRINTED FOR T. CADELL, STRAND;

W. BLACKWOOD, EDINBURGH;

1832.

66990

SUPPLEMENT

TO THE

REMARKS ON THE UNITARIAN VERSION

OF THE

NEW TESTAMENT.

In a former edition, I had been led to make some observations on the translation of the New Testament, which has been given to the public by the *Unitarians*, under the title of an IMPROVED VERSION. To the version bearing this name, — a name, which, were it not known to be the serious appellation bestowed upon it by its authors, might well be suspected as the sarcastic designation of it by its opponents, — I stated a few objections; intended rather for the purpose of presenting some specimens of the unfitness and incapacity of the Editors, and of thereby guarding the unsuspicious and unreflecting reader against the imposing pretensions of the work, than for that of exhibiting in detail the errors, corruptions, and falsifications, with which

it abounds; and which, in truth, render it a production, just as much fitted to convey a correct notion of the great doctrines of Christianity, as if it had been a translation of the chapters of the Koran.*

* I find in the *Brief Memorial* of that excellent and learned prelate, *Bishop Burgess*, the following observations and quotation, in which the story of Unitarian ingenuity in the management of Scripture is accurately paralleled:—"The Unitarian Version of the New Testament unites the two characters of *Marcion and Valentinus*. Alius *manu scripturas*, alius *sensus expositione* intervertit. Neque enim, si Valentinus integro instrumento uti videtur, non callidiore ingenio, quam Marcion, manus intulit veritati. Marcion enim exerte et palam machæra non stilo usus est; quoniam ad materiam suam cædem Scripturarum confecit. Valentinus autem pepercit; quoniam non ad materiam scripturas, sed ad scripturas materiam, excogitavit; et tamen plus abstulit, et plus adjecit, auferens proprietates singulorum quoque verborum, et adjiciens dispositiones non comparentium rerum. (*Tertull. De Præscript. Hæret.* c. 38.)"—The Bishop adds, "*Tertullian* calls the Valentinian New Testament a *travesty; —fabulam in totum aliam componi:* and such is the English Unitarian Version; as any one may see who will compare it with the original." (p. 32.) In truth the joint picture of *Marcion* and *Valentinus* admirably completes the Unitarian Editor; who, at the same time, it must be confessed, has wasted strength in his performance; since he has in his nature enough of *Marcion* to do without *Valentinus*, and enough of *Valentinus* to make him independent of *Marcion*.

At the moment of finishing the above paragraph, another valuable tract of *Bishop Burgess*, just published, has fallen into my hands, in which I find a passage of *Mosheim* so exactly applicable to the subject, that I cannot deny myself the satisfaction of adding it to this note. That writer, contrasting

The excellent treatise of *Dr. Nares* (of which I rejoice to see a second and improved edition

---

the *orthodox* interpreter, with the *Socinian* of *his* day, whose moderation is the scorn of the *Unitarian* of *ours*, says, "Nos simplicitatem unice consectamur; verba, ut usus hominum postulat, accipimus, nec aliter quam sana ratio jubet, interpretamur. Illi omnia contra: qui quidem universas ingenii vires intendunt, ut *vim dictorum sacrorum, multis variisque ambagibus, verborum contorsionibus, novis interpunctionibus, emendationibus denique, enervent, et a naturali sensu deflectant.* ITA QUI RATIONEM SEMPER NOBIS OBTRUDUNT, ID FACIUNT IPSI, QUOD RATIO FIERI POSSE NEGAT."—*Disert. ad Sanct. Discip.* p. 341.— See p. 72. of *The Bible and nothing but the Bible.*

To mention a single canon, of those laid down for the interpretation of Scripture by modern Unitarians, will abundantly justify the application to them of the observations of *Mosheim* upon their Socinian fore-runners. "Impartial and sincere inquirers after truth must be particularly upon their guard against what is called the *natural signification* of words and phrases." (*Calm Inquiry*, pp. 4, 5.) By the "*natural signification* of words" is not here understood a signification of words established by *nature*; against which (as it is known not to exist) no person needs to be put upon his guard; but simply, that signification, which has been sanctioned by continued usage, by the true "jus et norma loquendi;" in other words, that signification, which a thorough knowledge of the language attributes to the words. This is the signification of words, against which the Unitarian, in the person of *Mr. Belsham*, the promulger of the above canon, would guard the reader and interpreter of Scripture; and this, on the ground, that "the connexion between words and ideas is perfectly arbitrary." The misfortune of a little knowledge is, that the phrases of a science are used without a perception of their import. *Locke* and other Metaphysicians have said, that the connexion between words and ideas is not a *natural*

lately published), together with the valuable observations of *Dr. Laurence* and *Mr. Rennell*,

---

but an *arbitrary* connexion. And, in the sense in which they intend it, they have said truly;—namely, that sounds being indifferent in their nature, the signification of words must be the result of an *originally arbitrary imposition.* But the connexion of words and ideas being conventional, when once established, it is so far from being *arbitrary*, that nothing is more out of the power of individuals to alter. As *Locke* remarks, "even the great Augustus himself, in the possession of that power which ruled the world, acknowledged he could not make a new Latin word:" that is, says he, "he could not *arbitrarily* appoint what idea any sound should be a sign of, in the mouths and common language of his subjects." (*Essay.* b. iii. c. 2.)—Not so the Unitarian Metaphysicians. They have read somewhere, that "the connexion between words and ideas is arbitrary;" and mistaking the true meaning of the position, they are enabled, by their ignorance, to accomplish what Augustus could not by his power, to give arbitrarily to words whatever signification they may choose.

Mr. Belsham very properly follows up this canon, by another, which pronounces, that learning is by no means a necessary requisite for the just comprehension of Scripture—but that "a sound understanding and an honest mind" are fully sufficient for the purpose. The critical knowledge of a language can undoubtedly be of little use, where words have no established meaning. And the Editors of the Unitarian New Testament have, accordingly, acted with perfect consistency, in paying (as they openly avow) but little attention to "verbal criticism" in the execution of their translation. In fact, the grossest ignorance (and especially of the original language of the N. T.) is displayed by them and their assistant Commentators in every page of their compilations. This, indeed, seems at all times to have been a distinguishing characteristic of the Socinian School. The learned *Elsner* speaks of that Sect in the following language, which is surely

had been successfully directed to the latter object. These writers, *Dr. Nares* especially, had detected and exposed many of the principal and most pernicious of the fallacies and blunders of this *Improved* Version. Some of the periodical

---

not unappropriate to its followers of the present day:—"Ad confutandos adversarios, et *pestilentissimæ præsertim Socinianorum Sectæ* dogmata convellenda, præsentissimum auxilium fert *Græcæ linguæ peritia.* Summum horum hominum artificium in eo consistit, ut novas et insolentes notiones, quasque situs verborum plane respuit, vocibus subjiciant, loquutiones violenter divellant, omniaque misceant et turbent, ut aliquam saltem hæresi suæ veri speciem ex sacris libris inducant, *Græcæ enim linguæ fere expertes sunt.*—Sane ut *novam religionem* excogitarunt hi homines, cui postea accommodare sacros libros sunt conati, sic et *nova lingua* opus habent, qua omnes opinionis suæ errores eant confirmatum." *Observ. Sac.* præf. ad Lect.—It is with good reason that Mr. Belsham exclaims against a critical attention to the "niceties" of the Greek language, and against what he denominates "grammatical subtilties:"—this seems also not unseasonably inserted in the Introduction to his *Calm Inquiry.* Indeed this writer seems disposed to carry his ideas of the inutility of the knowledge of the *Greek* language for a just translation of the *Greek* Testament somewhat beyond the "*niceties*" and "grammatical *subtilties*" of the language: for he asks in triumph: "Who ever heard of a juryman being challenged, because he was not a *good grammarian?* Can no one know that Gustavus is banished from his throne, who is not able to read the instrument of his deposition in the *original language?*" (p. 6.)—After this, will any one pretend to say, that, for a perfect knowledge of the contents of the Old and New Testament, an acquaintance with the Hebrew and Greek languages, or a knowledge of the grammar of *any* language, is in any degree necessary?

journals also, more particularly the *Quarterly* and *Eclectic* Reviews, had contributed their aid to the same salutary purpose. It, therefore, became the less necessary for me to carry my animadversions beyond the extent and the object to which I had proposed to confine myself.

The *Glasgow Religious Tract Society*, whose exertions in the dissemination of religious knowledge are highly meritorious, finding that uncommon efforts were making to spread Unitarian principles in Glasgow and its vicinity, and conceiving that the circulation of the *Remarks on the Unitarian Version* in a detached form, might assist in counteracting the threatened evil, applied in the year 1813 for my permission to publish them separately, as an extract from the work. To this I willingly assented: and that Society accordingly printed and circulated a large edition of the Extract, under the title of *An Exposure of the unwarrantable Liberties taken by the Unitarians with the Sacred Scriptures in their Version of the New Testament.* No sooner did this short tract make its appearance, than it was determined to assail it without mercy. It presented itself in a size and compass adapted to the Theologians of Hackney: and, as without much demand for literature, or much expenditure of thought, a pamphlet of about the same dimensions could be easily thrown off, in in their usual popular style of dashing declama-

tion and confident assertion; with a shew of learning and logic sufficient to disguise gross ignorance and rank sophistry; a mixture of pleasantry and sarcasm suited to the taste of those likely to become its readers; and, above all, with the note of triumph so uniformly and so ludicrously sounded by the modern writers of the Unitarian school, on every repetition of arguments which have been a thousand times refuted, and are yet as often advanced without the slightest notice of previous refutation: — such a thing was manufactured and sent abroad, for the total discomfiture of the author of the work on Atonement and Sacrifice, and, consequently, for the entire subversion of the doctrines which that work maintains. The pamphlet itself I did not consider entitled to notice. But as its anonymous author, under the assumed appellation of the CALM INQUIRER *,

* The writer, although he entitles himself a "CALM INQUIRER," it should be observed, does not thereby *mean to announce* himself as the Author of the "CALM INQUIRY." And yet it seems somewhat whimsical, that *Mr. Belsham*, in his *Letters to the Rev. H. Horsley*, denominates the Author of the "CALM INQUIRY" continually by the title of the "CALM INQUIRER:" (*Month. Rep.* vol. viii. pp. 387. 452. 724, 725.) and this in the pages of the very volume in which the "ADDRESS" of the "CALM INQUIRER" is inserted.

The two things, however, are reconcilable. A person, entitling himself a *Calm Inquirer*, may yet not be the author of a *Calm Inquiry:* but he who has been the author of a *Calm Inquiry*, cannot be other than a *Calm Inquirer.* — *Dr.*

has charged me with unfair treatment of the Editors of the Unitarian Version, now that the sending out the present edition brings me again upon the subject, I shall not scruple to reconsider the objections which I have already advanced against that Version, and at the same time to bestow a few observations upon the

---

Nares, in the new edition of his *Remarks*, (p. 248.) speaks, from what authority I know not, of the Author of this pamphlet being "said to be *Mr. Belsham* himself, the principal Editor of the Improved Version." *Dr. Wardlaw*, of Glasgow, also pronounces the "*Calm Inquirer* as generally understood to be *Mr. Belsham*:" and assigns as the ground of his own belief that it is so, the prevalence of the report, and likewise certain characters of internal evidence, arising from the calmness, the modesty, and the suavity, which he represents as markedly indicative of the style and manner of that writer. (*Discourses on the principal Points of the Socinian Controversy*. p. 431.)—Whether the conjectures of *Dr. Nares* and *Dr. Wardlaw* be well founded, I know not. I should have supposed *Mr. Belsham* to be possessed of more manliness than to *skulk* from an opponent: and whatever be the errors, absurdities, and vulgarities, of this little pamphlet conjecturally ascribed to him; be the deficiencies in reasoning, in knowledge, and in taste, what they may; I am satisfied, from *convincing proofs*, that the author of the *Review of Mr. Wilberforce*, the *Letters on Arianism*, the *Calm Inquiry*, and the *Letters to the Rev. H. Horsley*, has the *courage* to avow them all, if the production be truly his. Thus acquitted, then, of all connexion with this miserable little performance, as *Mr. Belsham* must *feel* himself to be, he of course will not be affected by any observations that may be occasionally bestowed upon it in the course of the ensuing remarks.

vindication of the Version, which has been attempted by this *Calm Inquirer* in answer to those objections. This I am the more readily disposed to do, because (so far as I know) this pamphlet contains the only defence of the Version that has been offered to the public in a detached form; and because the body of English Unitarians have attributed to it (trifling as it is) so high a value, that, not content with printing and circulating it at the expence of their public fund, they have superadded the publication of it in their Magazine, thus securing to it every degree of currency and credit, that it is in the power of the entire body to bestow. Recognised and adopted in this manner by the whole community of Unitarians (who appear now to be consolidated and organised in a manner somewhat approaching the system of the Wesleyan Methodists), it is, of course, to be viewed as their own authenticated and deliberate defence of their version; at least so far as the objections advanced in a late edition of this work are concerned. We are therefore in no danger of mistaking the sense in which the Unitarian editors wish to be understood upon the points at issue: and, with the lights and explanations now afforded, we can be at no loss, in the revision of our former arguments, to know how far they apply to what, on the fullest consideration, the Unitarians themselves admit to be their meaning.

The charges advanced by me in a former edition were prefaced by one or two observations on the disingenuousness of the Editors of the new Version, in their use of the name of *Archbishop Newcome:* professing to ground their Version upon the basis of his translation, whilst in truth they adopt no part of it that interfered with their peculiar opinions: and thereby securing a respectable name for their Unitarian blasphemies, and contriving to circulate their poisons under a false label. Both the language and the matter of this charge have given great offence. I cannot depart from either. As to the former, deeming the opinions held by modern Unitarians to be *blasphemous** and *pestilential,* I cannot in truth and justice denominate them by any other terms: and, as to the latter, being satisfied, that the charge of *deception* and *falsehood* in the *pretended* adherence to the Archbishop's translation, is founded in fact, I hold myself bound to make it good; and shall, for

* Perhaps, indeed, the term "*blasphemy,*" which has been that adopted by the *Laws of the Land* in speaking of the Socinian or Unitarian tenets, it may be thought by the Unitarians that no person has now a right to employ; as the *Laws against blasphemy* have been lately repealed by the Legislature. On the subject of this Repeal, the BRIEF MEMORIAL of *Bishop Burgess,* that watchful, and able, and learned guardian of the interests of true religion and of the Established Church, deserves the most serious consideration from all to whom those interests are dear.

this purpose, more particularly bring before the reader's view the language and the conduct of the Editors in reference to this subject.

They inform us, (Introd. p. iv.) that they had adopted Archbishop Newcome's translation as the basis of their own, "not only because of its general accuracy, simplicity, and fidelity; but principally because he professes to have followed the text of *Griesbach*'s edition," on the accuracy of which they largely descant. They state, also, that "they assumed it as a principle, that no alteration should be made in the Primate's translation but where it appeared to be *necessary* to the correction of error or inaccuracy, in the text, the language, the construction, or the sense." The *Calm* defender of the Editors adds, that they "could not without the most flagrant violation of honour and honesty have published their work without the most open and explicit acknowledgment of the use which they had thus made of the translation of the learned Primate." (*Address*, &c. p. 6.) But if "honour and honesty" demanded *so* "open an acknowledgment of the use which they had made of the Primate's translation," was there not some little matter of "honour and honesty" concerned likewise in making *as* open an acknowledgment of the use they *did not* make of that translation? Was it from a principle of justice to the Primate, that they first announced his translation as their

model, and then departed from it whenever it suited their convenience: that they abide by the Primate just so long as he abides by them; following him in all matters that are perfectly indifferent, but utterly disregarding him in all those in which their peculiar opinions are concerned; until at length, even by the confession of their Vindicator himself, nearly *one tenth** of

* *Address by a Calm Inquirer*, &c. p. 6. "More than nine tenths of the Improved Version is the Primate's own."—What this writer exactly means by these words, it is not very easy to understand. Whether it be, that *nine tenths* of the *words taken numerically* are the same, or that *nine tenths* of the *sentences* agree, I am at a loss to determine. In the first case, since the distinct sentences of the N. T. contain, one with another, more than ten words each, it is manifest, that, by a proper distribution of the differing words, the two translations might possibly disagree in every sentence, and so become repugnant in their sense throughout. — In the second, it is allowed, that, in one sentence in every ten, the two versions may be at variance, and consequently that they may differ in *every* passage affecting the *doctrines* of Christianity; since these would clearly not extend to the tenth part of the N. T. estimated by its component sentences. How absurd, then, and fallacious is it, under either acceptation of the words, to pretend to speak of the *Primate*'s Version as *any* basis or standard whatsoever!—It must be observed, too, that the admission of this great extent of departure from the pretended model was not made, until, after a laborious research for the very purpose of the discovery, it had been shewn to the public that nearly one thousand variations from the text of the *Primate* have taken place. On this point I refer the reader to *Dr. Nares's Remarks*, (2d. edit. p. 3.) where it is stated, that even by a Unitarian Reviewer there had been reckoned up 750 deviations from *Newcome, in ad-*

this new Version is found to differ from that which it professes to follow? So that a translation, which they adopted as their basis, from "its general *accuracy, simplicity, and fidelity,*" and from its adherence to the *correct text of Griesbach,* they find it "*necessary*" to depart from, by their own confession, to the amount of the ONE TENTH, on account of what they deem "*error* or *inaccuracy,* in the *text,* the *language,* the *construction,* or the *sense.*" And this they call making one translation the *basis* of the other: and this entitles them, nay compels them, under the imperious demand of "Honour and honesty," to spread the name of ARCHBISHOP NEWCOME *

---

dition to those "from the received text, and from *Griesbach*'s second edition (not duly noticed or pointed out to the reader as they ought to be):" and that the same Unitarian writer *regrets,* "that *no* standard text had been adhered to, 'because' (says he) '*it would do away one of the most powerful charges brought against us, namely,* THAT WE ALTER THE SCRIPTURES TO SUIT OUR OWN SYSTEM.'"

* *Dr. Nares* very justly observes, that, whilst Archbishop Newcome's name is held out as a model in the title-page, the Editors expressly inform us, (in a note, however, not quite so prominent as the title-page,) that nothing but the clear and discriminating light diffused over the obscurities of the Sacred Scriptures by the venerable *Theophilus Lindsey,* and his coadjutors, *Jebb, Priestley, Wakefield,* and others, could *purify the Christian Religion from those numerous and enormous corruptions, which have so long disfigured its doctrines and impaired its progress.* "This," he adds, "is speaking out plainly, though it rather surprises me, that none of

in large characters over the title-page of their book: and to impress the reader with the belief, that he is, in substance at least, perusing the *Primate's New Testament*, when he is perusing

---

these names appear in the title-page to recommend the book, while *two* Archbishops are selected for this purpose: for, besides the learned *Primate* of Ireland, a motto is adopted from *Archbishop* Parker's preface to the *Bishops'* Bible, by way, surely, of a second decoy to the unwary members of the Church." (*Remarks*, &c. p. 2.)—The *Calm Inquirer* indeed observes, (p. 6.) that "the Editors of the Improved Version are not idolaters of Archbishops as such:" and from this he would have it inferred, that the charge of the intention of "sheltering themselves under the name of Primate Newcome" is totally unfounded. But this gentleman will please to recollect, that it was not to any extraordinary reverence for *Archbishops*, but to the gainful use which might be made of their authority, that their fondness for the *name* of Primate Newcome had been ascribed. It had been said, and with how much truth he who examines the work carefully may judge for himself, that the assumption of the name of a respected prelate of the Church of England for the sanction of a work, in which every doctrine professed by that Church, and by that respected member of it, is directly attacked, is something more than an artifice; that it is a falsehood and a fraud, and can have no other object than that of procuring a circulation by drawing in unsuspecting purchasers.—But to return to the title-page:—there we find, in large characters, IMPROVED VERSION, ARCHBISHOP NEWCOME'S TRANSLATION, CORRECTED TEXT.—*Archbishop Parker*, and the *Bishops' Bible*, are also made to meet the eye:—and all is executed by a SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The advocates of *Materialism* and *Necessity* were too strongly impressed with the power of *association*, not to have been aware of the great value of a good *primâ facie* adjustment.

one purposely contrived to empty it of every doctrine which the *Primate* deemed essential to Christianity.

Well, but then we are told, that, "*wherever* they have judged it expedient to deviate from the Primate's translation, the Editors have, *with the most scrupulous fidelity*, given notice of the change, and *set down the Primate's words in the margin.*" So the *Calm Inquirer* positively asserts. (p. 6.) The Editors also state the same for themselves; and affirm that not only where they have deviated from the *Primate's Version*, but also where they have deviated from the *Received Text*, they have "in every instance" noticed the alteration at the foot of the page. (Introd. p. iv.) Now, although this by no means clears the Editors from imputation, for the reasons already alleged, yet upon this point I readily join issue with both them and their Vindicator. The *reverse* of the affirmation so peremptorily made by both, is notoriously the fact; and a fact which presents itself in such a form, that, although the compilers of this new version are entitled to take credit for much of precipitancy and carelessness on many points, yet they cannot be allowed to claim the unqualified benefit of that excuse upon this. Of the numerous examples which might be cited in support of the assertion here made, I shall adduce a few, which will abundantly suffice to shew what degree of

reliance is to be placed on the accuracy of these Unitarian Editors; and which, as vitally affecting some of the great doctrines of Christianity, will clearly manifest, how far "honour and honesty" have been followed, in "making open acknowledgment" of *every departure* from the Version professed to be held in constant view.

I. Luke i. 35.—*Newcome*—"Therefore that holy child also who shall be born of thee, shall be called THE Son of God."—*Imp. Vers.*—"Therefore that holy child also who shall be born of thee shall be called A Son of God."

II. John i. 12.—*N.*—"But as many as received him, to them he gave POWER TO BECOME children of God.—*I. V.*—"But as many as received him, to them he gave AUTHORITY TO BE THE children of God."

III. John iii. 13.—*N.*—"Now no man GOETH up to heaven, but he who came down from heaven, *even* the Son of man, who WAS in heaven."—*I. V.*—"Now no man HATH ASCENDED up to heaven, but he who came down from heaven, *even* the Son of man [who IS in heaven]."

IV. Rom. ix. 5.—*N.*—"Whose *are* the fathers, and of whom, AS CONCERNING THE FLESH, Christ *came*, WHO IS OVER ALL, GOD BLESSED for ever, AMEN."—*I. V.*—"Whose *are* the fathers, and of whom, BY NATURAL DESCENT, Christ *came*. GOD, WHO IS OVER ALL, BE BLESSED for ever."

V. 2 Cor. viii. 9.—*N.*—"For ye know the

gracious goodness of our Lord Jesus Christ, that, THOUGH he was rich, yet for your sakes he BECAME POOR, that through his poverty ye might be rich."—*I. V.*— "For ye know the gracious goodness of our Lord Jesus Christ, that WHILE he was rich, yet for your sakes he LIVED IN POVERTY, that through his poverty ye might be rich."

VI. Hebr. xii. 25, 26. — *N.*— "See that ye refuse not HIM who speaketh. For if those escaped not who refused him THAT uttered THE ORACLES OF GOD on earth, much MORE we *shall NOT escape*, if we reject him WHO WAS from heaven: whose voice then shook the earth: but now he hath promised," &c.—*I. V.*— "See that ye refuse not GOD who speaketh. For if those escaped not who refused him WHEN HE uttered ORACLES on earth, much LESS *shall* we *escape*, if we reject him SPEAKING from heaven: whose voice then shook the earth: but now he hath promised," &c.

Now, are these specimens, which are but a very few out of the number that might be adduced of *important, unacknowledged*, departures from Newcome's Version, to be accounted for from mere *accident?* If so, undoubtedly the Editors, in this their heedless innocency, have been wonderfully fortunate in stumbling so opportunely on passages, in which the omission of acknowledgment turns out so peculiarly favour-

able to their predominant opinions; and on all of which, (excepting the first, which they are desirous to explode altogether as spurious,) they employ lengthened observations in the notes, for the very purpose of divesting them of all appearance of the meaning, which would necessarily result from the Primate's rendering, deliberately and *unacknowledgedly* rejected and altered by them.

Respecting the *first* of these texts, it is obvious to remark, that the difference between the two forms of expression, "THE Son of God," and "A Son of God," affects immediately the question respecting the nature of our Lord's sonship: the great object with the Unitarians being to represent it in such a light as would admit human beings to be described as standing in the like relation to God. "All Christians," *Mr. Belsham* tells us in his *Calm Inquiry*, (p. 262.) "are children of God, being the heirs and expectants of a resurrection to a happy and immortal life." The Editors also take care to inform us, in their note on Rom. i. 4., that "Christ is called the Son of God for two reasons: first, because this title is equivalent to that of Messiah, and was so understood by the Jews, John i. 50.:" and, "secondly, he is called * a

* There is something strikingly characteristic of Unitarian critics in this note on Rom. i. 4. They tell us, that "Christ is called THE 'Son of God' for two reasons:" and the *second*

Son of God, as having been raised from the dead to an immortal life;" that "in this sense

---

of the two explains to us why "he is called A Son of God."—Now do these critics really *so far* disregard "verbal criticism," as to reject all difference between the *definite* and *indefinite* forms; or are they willing so to confound them occasionally in ordinary use, as to prepare an excuse for a similar confusion where it may stand them in good stead; or do they mean that in the first of the two senses our Lord is to be called THE "Son of God," and in the second A "Son of God?"—But, in truth, to look after the *meaning* of such Critics is in most cases an idle pursuit. To exhibit their *want of meaning* may not, indeed, be an equally unprofitable occupation. And therefore I must detain the reader for a short while, in tracing out the consistency with which these translators execute their office in the application of the *definite* and *indefinite* forms; especially so far as the important designation of our Lord, above alluded to, is concerned.

In John xix. 7., they tell us, that the reason assigned by the Jews for demanding our Lord's execution, was, "because he made himself A *Son of God.*" And when in Luke xxii. 70., they give us our Lord's own confession, on which the Jews are said to ground this accusation, it is, that he made himself "THE *Son of God.*" So that, having been guilty of the crime of calling himself "THE *Son of God,*" he is condemned because he called himself "A *Son of God.*"—But, yet farther, they represent the Jews as putting our Lord to death, because he confessed himself to be "A Son of God;" that is, because he confessed himself to be *one* of that description of persons represented under the general appellation of "Sons of God;" one of those who were "heirs and expectants of a resurrection to a happy immortality," as the Author of the *Calm Inquiry*, (p. 262.) and the Editors, in the note on Rom. i. 4., explain the appellation. Now, will the Editors, and their *Calm Inquirer*, be good enough to point out what "*blasphemy*" there was in this declaration;

Christ is called the first-born, having been the first human being who was put into possession of

---

or what was the law of the Jewish Code, by which our Lord was doomed to die for this sad transgression of professing himself *one of those* who were *believers in and expectants of* a happy immortality? — Oh, no, they answer, it is not in *this* sense of the expression, but in that which makes it equivalent with *Messiah*, (which they are pleased at another time to tell us is all that the phrase *Son of God* implies,) that condemnation is passed upon our Lord. Well, then, our Lord, in declaring that he was "A SON OF GOD," declared that he was A MESSIAH: and it was for this that he suffered. We must here again apply to the Editors, and to the *Calm Inquirer* who defends them, to inform us, *how many Messiahs* there were to be; or whether, if *but one* Messiah be spoken of in Scripture, "A *Son of God*," as such, and therefore *each* of those *Sons of God* whom the Editors and the *Calm Inquirer* have described to us, was to be that *one Messiah*. If the latter be the meaning of these theologians, (as, from their never having, in their various learned publications, intimated any thing of a *plurality of Messiahs*, it may not be deemed too unreasonable to conjecture,) then, the only cause, why they have hitherto objected to the UNITY of the Athanasian Creed, *must be*, that the persons of the *Monad* have not been sufficiently multiplied for their taste. I beg pardon of my reader. It is scarcely possible to treat of the arguments of some writers without being forced to trifle. — But we may now see, in one plain instance, the degree of improvement which this *Improved* Version has attained: the translation first differing from itself, as we have pointed out in the former of these observations; and next differing more fatally from the meaning which it is intended to convey, as we have shown in the latter.

But no: it was the great accuracy of the translators. They were careful to abide by the *corrected Greek Text of Griesbach*, with which they are so delighted. And as the

this glorious inheritance;" that "all believers, as heirs of the same inheritance, are also Sons of

---

Greek article occurs in one place, and not in the other, of those to which we have referred, they have translated in the *definite* and the *indefinite* form accordingly. No, in truth, they abide by no such rule, nor by any rule whatever. They have, on the contrary, in the use of the *definite* and *indefinite* forms, taken such liberties (just as they do with *Griesbach*'s text generally as well as *Newcome*'s) as suited their convenience; rendering the *articled* noun frequently in the *indefinite* form, and as frequently giving the *definite* form to the *anarthrous*. Had they, indeed, adopted such a rule as is above alluded to, they would have adopted a wrong one; because, as has been well shown by those who understand the subject, the Greek article is not in every case necessarily to be rendered by the English definite, much less is the English indefinite to be always employed where the Greek article is wanting. The researches of the learned render it totally unnecessary to enter into this subject; and it may perhaps suffice to refer to the first two sentences of the book of Genesis, to show what effect the unqualified application of the above rule to the Septuagint Greek would produce on our English translation: for Θεὸς having the article prefixed in the first sentence, and the words πνεῦμα Θεοῦ being each destitute of the article in the second, we must then render thus, "In the beginning THE God created the heaven and the earth" —"and A spirit of A God moved upon the face of the waters." In nothing is the difference between the *Schoolboy* and the *Scholar* more remarkable, than in the qualification of general rules. To which class the Editors and their brother critics belong, whoever takes the pains of examining their criticisms will be at no loss to discover.

I have, however, already said, that they are not to be charged with an *adherence* to the rule alluded to. No; they at the same time admit the rule, and violate it without cause. They follow no system either in the conformity, or the de-

God:" and that "these are the only senses in which the title, Son of God, is applied to Christ

---

parture: but every where, according as it answers their purpose, or even as it hits their fancy, they apply or reject it altogether at pleasure. That I do not state this too strongly, one or two instances may suffice to prove. In Luke iv. 9. the words of the devil addressed to our Lord, εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, they translate, "If thou be A Son of God;" whilst the *very same* words, used by the *very same* Being, and under *all* the circumstances *precisely the same*, they translate, when they occur in Matthew iv. 36.; and even again in the same Evangelist Luke, (iv. 3.) "If thou be THE Son of God." [And as if they were determined to be in *nothing* correct, in what they call a *corrected text*, they even make a distinction between these latter passages, printing the article in the last one as *belonging* to the Greek text, and in the two others as *not* belonging to it, but introduced by the Translator. What makes it more extraordinary, also, that they should have selected the indefinite form for the passage in Luke iv. 9. is, that in that passage the *article* is found in the Greek text in a vast variety of MSS.: insomuch that it has hitherto formed a part of the received text, and it is doubtful whether, notwithstanding Griesbach's rejection, it should not do so still.]—Again the same form of expression, with a difference affecting merely the tense and person of the verb, ἀληθῶς Θεοῦ υἱὸς εἶ, ἀληθῶς Θεοῦ υἱὸς ἦν, occurring also in one and the same Evangelist, (Matt. xiv. 33., and xxvii. 54.) they translate differently, although in both departing from the received translation; in the former, "Truly thou art A Son of God;" and in the latter, "Truly this was A Son of A God."—[They imagined undoubtedly, that they were making the expression *heathenish enough* for the Centurion in this last passage. But had they been a little better aquainted with the writings of the Classics, they would have known, that, although *a God* was a familiar phrase with the ancients, *Son of a God* was a title to which they were perfect stran-

in the genuine apostolical writings."—Now, it is quite clear, that, in the passage of which we at

---

gers: and that, consequently, the expression, being borrowed from the Jews, must have been applied in like manner as *they* applied it, and as they had just before applied it in the hearing of the Centurion (see verse 40., where the Editors themselves translate "THE Son of God," although there is no article in the Greek); or, to speak more correctly, the Centurion being convinced (by what he had beheld) of the truth of our Lord's assertions, declared his belief in that truth, by ascribing to him the title which he had claimed with his dying breath, and for claiming which he had been sentenced to die; and consequently used the phrase in the sense in which our Lord himself applied it, whatever sense that might be—"Truly this man must have been that which he called himself, THE SON OF GOD."—Besides, it still remains to be asked, what reason is there to presume, that the Centurion, who had been a resident in Judea, was not a devout man, and one who had been taught to look for the kingdom of the Messiah.] In the last two instances, we have had, under the very same form of Greek expression, the varieties of "A Son of God," and "A Son of A God." But we have still another mode of rendering, not only the same form of expression, but as applied in exactly the same circumstances with the latter of these two instances; namely, as uttered by the Centurion, who in the parallel passage of St. Mark (xv. 39.) is made to exclaim, "Truly this was THE Son of A God." Here it must be admitted is sufficient variety. The *same* Greek words, uttered by persons similarly conditioned, and under circumstances, in one pair of instances exactly alike, and in another sufficiently so, are rendered by the Editors in three different ways, (in compliment partly to *Wakefield*, partly to *Campbell*, and partly to *themselves*,) "A Son of God,"—"A Son of A God,"—and "THE Son of A God;"—in short, in almost every way excepting that

present treat, the title is applied in a sense very different from either of these. " The Holy

---

one in which they *should* have been rendered in compliment to *truth*.

I have dwelt too long upon the whimsical varieties, in which the Editors indulge in reference to the use of the article. But there is one application of their versatile canon, which I cannot but particularly notice. The words ἡμέρα κρίσεως occur without an article in six passages of the Greek Testament: in Matt. x. 15., xi. 22. 24., xii. 36., 2 Pet. ii. 9., iii. 7.: the word ἡμέρα being in the dative case in some, and in the accusative in others. These words the Editors have thought it right (disregarding their favourite model, *Newcome*,) to render in the indefinite form, " A day of judgment," in the first four passages; and in the definite form, " THE day of judgment," in the other two. What they mean by thus multiplying *days of judgment*, it is for them to explain. The *Remedial* system, perhaps, as (we have seen at pp. 349. 356—358. of the second volume) *Mr. Belsham* chooses to call it; or the system of *purgatory*, by which name it is more generally understood, may tend to throw some light upon this matter; because the lengthened process which that system demands, according to the showing of its advocates, must, in its various stages, demand various adjustments of the degrees of suffering, according to the degree to which the purgation has from time to time proceeded: and these may possibly by the Unitarian supporters of this doctrine be viewed as so many different sentences passed upon the moral agent, who is the subject of this purgative process; and the respective dates of these may be, consequently, considered as so many different days of sentence or judgment. " THE *day of Judgment*," as they are pleased to admit it to be in the 2d Epistle of St. Peter, they may perhaps be able to explain, as some one of these days more distinguished than the rest, and therefore so denominated κατ' ἐξοχήν: or, possibly, they may altogether disregard the emphasis given to it here, and also

Ghost shall come upon thee, and the power of the Most High shall overshadow thee: THERE-

---

in 1 John iv. 17. (where alone the article is prefixed to the word ἡμέρα), from the general contempt in which they hold the Epistles; the writers of which they have so often shown to be ignorant and uninformed. I know not, whether, upon the whole, I have explained the matter entirely in the way that the Editors and their coadjutors will approve. But this I cannot but think very extraordinary, that those who will not allow in strictness the conceivable existence of either *day of Judgment*, or *Son of God*, yet insist at some times upon multiplying both without limit.

The Editors and their associates complain, that orthodox writers are too prone to lay a stress upon the use of the article; and that their endeavours to build Christian doctrines on so slight a foundation is quite absurd: and on this account they are not sparing in their raillery against *Mr. Granville Sharp*, *Dr. Wordsworth*, *Bishop Burgess*, and *Bishop Middleton*. It appears, however, that these Gentlemen, although they do not trouble themselves much in seeking after any very *critical* use of the article, yet contrive to make a very *convenient* use of it: and *they*, at least, are not backward, in building doctrines of the last moment upon the application of an *a*, or a *the*. How they contrive to *overturn* important doctrines by the dexterous management of these minute parts of speech, we have already seen. I shall now give a specimen of their mode of employing them to establish the tenets of their own system. *Dr. Carpenter*, one of their latest and most prominent writers, supplies us with a good instance to this purpose. He observes, upon John v. 27., that the article, which, in every other part of the Gospels, where the phrase "*Son of Man*" occurs, is prefixed to it in the Greek, is here wanting: and *therefore* he renders the words, "A Son of Man:" and says, that he is satisfied, "that by the remarkable words ὅτι υἱὸς ἀνθρώπου ἐστι, our Lord is to be understood as declaring, that he *was appointed*

FORE" (not, observe, not because he was the "Messiah," nor because of his being "raised

---

to his high office of Judge of all mankind, BECAUSE HE IS A PROPER HUMAN BEING." (*Unit. the Doct.* &c. p. 109.) Now, certainly, that a person should be appointed to judge the whole world at the last day, simply, *because* that person was a human being, a human being properly and strictly such, seems as curious in point of reason, as that υἱὸς ἀνθρώπου must signify a mere man *because* the article is not prefixed, appears in point of grammar. What, upon the whole, does Dr. Carpenter acquaint us with here? He opens up two important truths: — one, that because our Lord in this place denominates himself υἱὸς ἀνθρώπου, and not ὁ υἱὸς τοῦ ἀνθρώπου, (which, by the way, he *every where else* calls himself, in not fewer than seventy passages, throughout the Gospels,) he must be merely and simply *man* in the common sense of the word: the other, that, from being simply man, he is properly qualified for the office of judging all mankind: — and, indeed, this peculiar fitness of a mere man for this office is viewed, by this writer, as an additional confirmation of his belief in the proper humanity of Christ.

Mr. Belsham, who likewise contends that this text in John "implies, that there is a peculiar propriety in delegating this office to a human being," (*Calm Inquiry,* p. 337.) yet seems in some degree to stumble at it; although, from the manner in which he recovers himself, it may appear as if he only wished to show with what a grace he could regain his upright position. For, after enumerating above twenty passages of the N. T. from which he admits it to be "concluded, that Jesus is appointed to appear in person to *raise the dead,* to *judge the world,* and to *award to every individual of the human race his final sentence of reward or punishment;*" he proceeds to say, "This is an office of such transcendent dignity and importance, and requires powers so far superior to any thing which we can conceive to belong to a mere human being, however meritorious and exalted,

from the dead to an immortal life," but simply *because of the mode of his human generation by*

---

that to many *it appears utterly incredible* that such an office should be assigned to one who was himself at one time A PECCABLE AND FALLIBLE MAN, and, as such, LIABLE TO APPEAR AT THE TRIBUNAL OF ETERNAL JUSTICE." And he adds, that " this argument has appeared so forcible to some persons of much learning and reflection, that *this consideration alone* has prevented them from acceding to the Unitarian hypothesis, though they have acknowledged that *particular texts might admit* of a satisfactory explanation upon Unitarian principles." Among these persons he specially notices " the late revered and learned *Hugh Farmer* of Walthamstow, *who thought that difficulties from particular texts* MIGHT *be overcome*," and who had, to the great delight of *Mr. Belsham*, gone so far as to consider " Tertullian's testimonies to the Unitarianism of the primitive Christians" unrebutted; yet even he, and others, who had travelled, it seems, very far with Unitarians, and were disposed to get rid of the difficulties which Scripture threw in their way, could never get rid of this. *Mr. Belsham* himself admits it to be " a great difficulty" indeed: but he adduces some considerations, by which, he says, " it may possibly be ALLEVIATED." The word " *alleviated*" naturally suggests the idea of great *distress*, under which it cannot be denied *Mr. Belsham* appears to labour not a little upon this point. However, after quoting a passage from *Dr. Priestley*, in which that writer endeavours to convince *Dr. Price* of this grand Unitarian tenet, by telling him that the power to judge the world might be *as easily* imparted by God, AS *the power of raising the dead*, (which very power, by the way, *Dr. Price* had, in a Sermon on the *Pre-existence and Dignity of Christ*, that completely overwhelms with confutation the Socinian hypothesis of our Lord's humanity, pronounced to be fully equivalent to the *power of creating a world* — *Sermons*, p. 148.) and by reminding him that our Lord's qualifications

the power of God; because of his being incarnate by the Holy Ghost; because, in short, in the

---

for discharging this office were not acquired *suddenly*, for that a long interval was to take place "between his ascension and his second coming, in which it cannot be supposed that he is *doing and learning nothing:*"—Mr. Belsham, I say, after quoting this passage from *Dr. Priestley*, and making some other equally profound observations of his own, concludes, at length, in triumph, that the point is completely made out, that Christ is but "*figuratively a judge*, because the final states of all mankind will be awarded in a future life agreeably to the solemn, repeated, and explicit declarations of his Gospel." Thus we find all, *as usual*, settled in *figure*. And, to show how just this is here, *Mr. Belsham* reminds us, that the Unitarians have already established the fact, that the several capacities and offices ascribed to our Lord in Scripture belonged to him *only in figure:* that he is but FIGURATIVELY a *Lawgiver;* but FIGURATIVELY a *Priest;* but FIGURATIVELY a *King;* and, in like manner, but FIGURATIVELY a *Judge:*—that is, that being in fact, *neither* LAWGIVER, *nor* PRIEST, *nor* KING, *nor* JUDGE, he is called in Scripture by all these names, and described as doing the acts belonging to these several offices, merely from the love which the Sacred Writers have of speaking *in figure*, even at the risk of misleading almost the whole Christian world as to the reality.

I beg the reader's attention to all that *Mr. Belsham* has *revealed* to us upon this subject in his *Calm Inquiry*, from p. 332. to p. 342. And yet one great puzzle remains; for it will be remembered that this same CALM INQUIRER tells us, in the outset of his work, at p. 5., that the whole Inquiry concerning the person of Christ, "is into a *plain matter of fact*, which is to be determined like any other fact by its specific evidence, the evidence of PLAIN UNEQUIVOCAL *testimony*" (here are no "great difficulties" that require to be "*alleviated*"), "for judging of which, no other qualifi-

plain sense of the words, *God was his Father;* THEREFORE) " that Holy Child also which shall

---

cations are requisite than a sound understanding and an honest mind." The great difficulty, however, that appears to grow out of this seeming contradiction, will be easily " *alleviated*" by Mr. Belsham's assuring us, that a " plain matter of fact" must mean a *puzzling matter of figure;* and that the " plain unequivocal testimony" of the Evangelists consisted in their *figurative and intricate involutions* of language, which none but Unitarians could develope, and which even they were not able to develope to some of their own *enlightened friends*, such as *Dr. Price* and *Mr. Farmer*, who were desirous of approaching them, if they could. — And, as a proof of the great *plainness* of this whole matter, this extraordinary writer, who assigns *any thing* as a reason for *any thing*, goes on to say, " Who can believe that the decision of the great question, whether Jesus of Nazareth is the true God, and the Creator and Governor of the world, depends upon a critical knowledge of the niceties of the Greek article?" — Nobody, most undoubtedly, ever believed or even dreamt any such thing. At the same time, if real and profound Greek scholars have found the designative and emphatical force of the Greek article fall in with the great truth, which stands like a rock of demonstration on the base of the whole body of the Scriptures, how can the thing be helped? It cannot, indeed, but move contempt to see those, who are not conversant in the Greek language, employing their very ignorance for the subversion of that great truth; and endeavouring to derive, from an uncritical and unscholar-like application of the Greek article, an argument, whereby the great Creator and Governor of the world, *the Son of God*, — who had been with his Father before all worlds, and who condescended to come into the world as *the Son of Man* that he might redeem and judge the world, — should be degraded to the rank of mere man, fallible and peccable as any of those unhappy blasphemers of his majesty, who

be born of thee shall be called THE SON OF GOD."

---

dare to pronounce him such. For a full and satisfactory explanation of the force of the phrase *Son of Man*, and especially in its application in John v. 27., and for the reason, why the Greek article is here omitted, which is found to accompany the title wherever else it occurs throughout the Gospels, — I refer to a Critic, who had well considered, and had taken pains thoroughly to understand the subject, before he submitted his opinions to the public, *Dr. Middleton.* (*Doctrine of the Greek Article*, pp. 351—354.) The title, *Son of Man*, he observes justly, " has every where a reference to the *Incarnation of Christ:*" — and he adds, that, generally, in the use of the appellation by our Lord, " the allusion is either to his present humiliation, or to his future glory:" and, therefore, he concludes, we have in this phrase, " though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own."

In truth, the very use of the phrase seems almost inexplicable on the supposition, that our Lord was merely and properly a human being: for why call himself by a title emphatically denoting human origin, if *no other* origin could be ascribed to him: why, as *Mr. John Jones* says (in a book which he pleasantly calls " ILLUSTRATIONS *of the Gospels*"), and says, I really believe, with a *sincere* intention to *help* the Unitarian cause, why did our Lord, " appearing as man in the midst of men, and exposed to their wants and feelings," thus labour to " inculcate, WHAT NONE NEEDED TO LEARN, that he was a human being?" Not exactly for the reason assigned by this ingenious Gentleman, — that " the Gnostic teachers denied his *humanity*; and rejected and blasphemed the Son of Man, the Man Jesus, while they affected to honour and embrace the God within him continually." There is one small chronological difficulty in the way of this solution; namely, that there were *no* Gnostic teachers what-

In verse 32. also, just preceding, we find *Newcome* use the definite article, "He shall be great,

---

ever in existence to deny our Lord's humanity during the whole period of his ministry. But this writer has stumbled very near the truth. Our Lord, in the repeated and emphatical use of the title *Son of God*, had claimed to himself a *divine nature;* he was understood as doing so by the Jews, who charged him, on the repeated assumption of that title, with *making himself God*, and who finally sentenced him to death for that great offence against their law. Having therefore thus claimed to himself a *divine* nature, he was also, for the unfolding the whole truth as to the nature which he possessed, led to affirm the *human* nature which was united with the *divine* by his *Incarnation*. And as the one part had been expressed by the title SON OF GOD, so the other was naturally conveyed by the corresponding form of denomination, SON OF MAN. The Socinians and Unitarians are always willing to forget, that the establishing of the human nature of our Lord is as necessary to our scheme as to theirs; but, at the same time, they should remember, that our Lord's repeated assertion of it, and in the peculiar form of phrase in which it is conveyed, is utterly inexplicable on their system: so that they not only deny to our blessed Lord the appellation, which he claims, of *the Son of God;* but they render him in a great measure unintelligible, when he entitles himself *the Son of Man*.

To give the reader some relief, by passing from the regions of confidence and ignorance to those of a far different character, I shall subjoin the conclusions of a critic and a scholar, derived from a cautious and elaborate comparison of the applications of the phrases, *Son of God*, and *Son of Man*, throughout the entire range of the N. T. in the original language. *Schleusner*, to whom the Unitarian Editors and their associates profess a willingness to appeal on all occasions (although they have excluded his valuable Lexicon from their list of those that are useful for the New Testament),

and shall be called THE Son of the most High." And in this likewise the *followers* of Newcome

---

thus sums up his explanations of those titles as applied to our Lord, under the article 'ΥΙΟΣ. — " Κατ' ἐξοχὴν vero et longe sublimiori sensu, quam qui in ullam creaturam cadat, *Christus* — ὁ Υἱὸς τοῦ Θεοῦ in N. T. vocatur, *ad rationem ejus erga Deum et sublimiorem illam naturam, quæ ante Jesum natum jam exstitit significandam.*" And, again, " Κατ' ἐξοχὴν, in N. T. *Christus*, ὁ Υἱὸς τοῦ ἀνθρώπου vocatur, *ratione scilicet humanæ naturæ, quam interventu divinæ virtutis induit.*" And, under the article "ΑΝΘΡΩΠΟΣ, he expresses himself still more fully and emphatically on the latter designation; observing, that the word ἄνθρωπος is used as in relation to the *female* of our species, in all those passages, in which the title ὁ υἱὸς τοῦ ἀνθρώπου is applied to our Lord; being in strictness, as to his human nature, the Son of Mary; which *Schleusner* thinks, is expressed in the words γενόμενος ἐκ γυναικὸς in Gal. iv. 4.: and, in opposition to the opinion of *Less*, that this title was used by our Lord to express an abject and humiliated state, he adduces the passage in John v. 27., of which we have already spoken, to show, that on the contrary it was intended as a title of eminence, and as he says, " Ut vel hoc nomine edocerentur homines, Jesum esse promissum illum in V. T. Messiam et insignem doctorem divinum, (Ezek. i. 26., Dan. vii. 13, 14.) qui communi nascendi lege a Maria virgine, interveniente divinâ virtute, initia vitæ vere humanæ haberet, et *corpus indueret vere humanum*, ut, quod fuit sapientiæ divinæ decretum, homines per hominem adjuvarentur. Tantum igitur abest, ut hac formula vilissimus ille, ad quem Jesum descendisse fingunt haud pauci, servorum status describatur, ut potius, sive decreti divini sapientiam, sive origines Christi, *quas interventu divinæ virtutis cepit*, spectes, nihil hoc nomine sublimius, illustrius et magis honorificum fingi et cogitari possit." — The sort of use which the Unitarians contrive to make of the *name* of *Schleusner*, *Bishop Burgess* has, in his publication upon that subject, most admirably exposed. See

desert him, rendering "A Son of the most High," and giving no notice whatever of the departure.

The Bible and nothing but the Bible, &c. pp. 59—66. 74—96. 111—117.

One would hardly think, after reading the passages which have been here adduced from *Schleusner*, that any writer could have the hardihood to mention *his* name in connexion with the assertion, that our Lord was not called *the Son of God* in a sense implying any *peculiarity* of nature, or in any other than that of the common Jewish idiom, under which the title was equally applicable to believers at large. And yet this has been expressly done by *Dr. Carpenter*, who builds the whole of his Unitarian position touching this phrase, upon *Schleusner*, "whom" (he adds, to give his argument the greater effect,) "no one can suspect of being an Unitarian." *Unit. the Doct.* &c. p. 174. — Thus is the unsuspecting reader deluded, and by those who scarcely ever have the words "truth" and "candour" out of their *mouths*. The very article Υἱὸς, too, from which I have adduced *Schleusner*'s own words, is the very article to which reference is thus made, for the establishing by *Schleusner's name*, the direct contrary of *Schleusner's opinions*.

On the subject of this note, many excellent observations will be found in *Dr. Nares's Remarks*, 2d edit. pp. 54—60. Before I dismiss the subject, it is worth remarking, that, of the two titles, *Son of God* and *Son of Man*, applied to our Lord in the New Testament, each of them more than eighty times, the former is a title used familiarly of our Lord by all; but the latter is a name applied only by himself, excepting in Acts vii. 56., where he is said to be seen by St. Stephen in the heavens after his ascension; and in Heb. ii. 6. and Revel. i. 13. xiv. 14., the first of which is a quotation from the Psalms, and the other two refer, as the vision of St. Stephen did, to that *exaltation in the heavens*, which, with our Lord's dying words he declared, awaited the *Son of Man*: so that, in truth, except when our Lord himself assumes it as an appellation,

This, however, we shall be told, is all accident: "a mere slip of the pen," or, perhaps, "an error of the press." But let it be remembered, that these *two* passages of St. Luke, in *each* of which the *two* accidents, the change of the Version, and the omission of the acknowledgment, have jumped together, are precisely those to which the Editors attach uncommon importance, as going directly and explicitly to the *personal nature* of our Lord. This is manifest, as well from the reasons, which, as we have seen, they have been compelled by their system to assign for the application of the title, SON of GOD; as from the great pains taken, by one* of them

---

it is never used concerning him in the N. T., save only to establish the fact of his having ascended into heaven; which to mortal eye could have been represented only in his bodily form; in that form, in reference to which he had designated himself as the *Son of Man*.

* *Mr. Belsham*, who is always rich in matter that, in a research like the present, it is necessary to bring before the reader, has expressed himself upon this subject in such a manner, that I cannot avoid quoting the entire of his observations. — "It is announced by the Angel, Luke i. 35., that Jesus should be called 'the Son of God,' on account of his miraculous conception. But as it does not appear that he ever received that appellation from any one on that account, it being generally allowed that the fact, if true, was unknown during his personal ministry, this circumstance is rather an additional presumption against the truth of the narrative."— We see what slender reasons will satisfy some persons on the point of rejecting part of Holy Writ. Surely even a writer, who seems not to concern himself much with the productions of any but Unitarians; and who, like the rest of the writers

especially, (in a work intended as a Supplement to the Version, and published for the purpose of

---

of that description, appears to be for ever going round and round in the same circle, repeating again and again what has again and again wearied and disgusted; even he cannot be ignorant, that the phrase, *to be called*, is familiar with the Hebrew writers, as applying to the *nature* rather than to the *actual appellation* of the subject. Perhaps, indeed, he *may* imagine, that when St. Luke, in the very next verse to this, informs us, that Elizabeth "was *called* barren," the Evangelist means to say, that *Barren* was the actual name by which she was distinguished: or again, that when, in chap. ii. 23., the same Evangelist tells us, from the Law, that "every male that openeth the womb, shall be *called* HOLY TO THE LORD," he intends to assert, that this was the true and proper appellation of every first born male of the species both of man and of beast. That this *may* be *Mr. Belsham's* idea, is not actually impossible; for things not less extravagant are to be found plentifully scattered throughout his pages. But surely, whether this be so or not, the criticism just quoted affords no very favourable specimen of the critic's acquaintance with the sacred writings. The instances that establish the existence of this Hebrew idiom (if indeed, strictly speaking, it can be called a *Hebrew* idiom, when the examples of κληθήσεται for ἔσται, as every scholar knows, are to be found abundantly in various writers,) are numerous, and perfectly familiar to all who have made the writings of the Old and New Testament their study. But those that I have cited, I have chosen to adduce from the same writer, (as being within the very portion of Scripture, that even by *Mr. Belsham* himself is admitted to come from the same person,) from whose hand we have the very passage at present under consideration. We see, then, that even though our Lord had never once been *called* "the Son of God," yet the declaration in this passage would have been nevertheless perfectly true: inasmuch as the meaning plainly is, that he

glossing over and defending its various corruptions and mistakes,) to remove altogether from

---

was, in his nature, that which this appellation properly denoted.

However, to satisfy this critic, we will suppose that it *was* the *appellation* which was intended in this place by the words of the Angel. What follows? Why, then, he says, "It *does not appear* that he ever received *that appellation* from any one *on that account*," (that is, on account of the miraculous conception,) and consequently he infers the narrative to be untrue. Now, if I understand this gentleman rightly, (which, indeed, I confess it is not always in my power to do,) he intends to say, that the declaration, that, for a particular reason, a person shall be called by a certain name, cannot be verified, unless, when he *is* called by that name, there be assigned also the reason for which the appellation had been originally bestowed; and that, consequently, unless those by whom our Lord was denominated "the Son of God," took care to specify that he was *so* denominated *on account* of the miraculous conception recorded by St. Luke, the declaration in the 35th verse of the first chapter must be given up, as containing a falsehood. Now, in the 2d chap. of Genesis we are told, that the female of our species should be *called* WOMAN, *because she was taken out of man:* in the 17th chap. *Abram* is to be *called* ABRAHAM, *because he was to be a father of many nations:* in the 32d chap. again, *Jacob* is to be *called* ISRAEL, *because as a Prince he had power with God and with men, and had prevailed:* — and I should be glad to learn, where we find in Scripture the *reasons* for these names assigned by the speaker, when he employs the names. Are we then to reject these parts of Genesis, and the various other portions of Scripture in which the reasons for appellations given are assigned, because we do not find the statement of these reasons afterwards accompanying the use of the appellation? *Mr. Belsham,* who shows no great reluctance to part with *any* portion of Scripture, will most

the canon of Scripture this portion of St. Luke, as overturning totally the Unitarian solution of

---

probably answer, Yes. Well, but, perhaps, we may be able to satisfy him after all, in the case before us, if he will not be too rigorous in demanding from us an instance of the repetition of the *very words* of the reason first assigned for the appellation. If we can show, that the term, *Son of God*, is applied to our Lord directly in reference to a *divine nature thereby attributed*, possibly he may admit *this* to satisfy his demands; since, in truth, the real cause of his quarrelling with the miraculous conception is (although he professes it to be otherwise), because it goes to establish the *superhuman* nature of our Lord.

To come, then, to the point. When the Jews assign to Pilate the reason for which our Lord ought to die, what is the charge? Simply, that "he made himself the SON OF GOD." What, then, is the sense in which it is declared by the Jews, that our Lord assumed this appellation? Plainly, that of its implying, what the words directly import, and what upon two former occasions they had expressly pronounced them to import, the *divine nature* of our Lord." "We have a law," they say, "and by our law he ought to die, *because he made himself* THE SON OF GOD." (John xix. 7.) Now, what that law was, is evident from the parallel passages in Matth. xxvi. 65. and Mark xiv. 64., in which it is declared, that the crime which our Lord had committed, and for which he was to suffer death under the Law, was the crime of *blasphemy*. In calling himself THE SON OF GOD, he had been guilty of an assumption of the divine nature, which being, in the judgment of the Jews, blasphemy against the Most High, and overturning, as they conceived, the first principle of their religion, the Unity of God, they of course pronounced, that, according to their law, he ought to die. For this *blasphemy*, also, the Jews on two former occasions had sought to kill him, when he had merely spoken of himself as the SON OF GOD. John v. 18., x. 33. In the

the appellation, SON OF GOD, applied to Jesus Christ. Indeed, so forcibly and emphatically

---

first of these, we find the Jews declaring, as the reason why he should be put to death, that he had said, "that God was his Father (πατέρα ΙΔΙΟΝ), *making himself equal with God:*" and in the second, we find them assigning as the reason for the same, that he was guilty of "*blasphemy;*" for, that "being a man he *made himself God,*" namely, by calling God his Father. — Well, have we now got a proof, that the appellation of THE SON OF GOD has been applied to our Lord *on account of his divine nature,* on account of *God being his* PROPER FATHER, ΠΑΤΕΡΑ ΙΔΙΟΝ? We have got more. We have got a proof, that our Lord himself lays down his life *in testimony of the truth of* THIS *application of the title.* By his acquiescence at his last moments in the sense which the Jews put upon those words, he proclaims his own divinity; and by proclaiming to the world this great truth as the last solemn declaration for which he yielded up his life, he has shown, beyond a doubt, *on what foundation* it is that his religion must be built, and in what the *preaching of Christ crucified* must consist. For the most valuable and important observations on this subject, I gladly refer the reader to the conclusion of the *Brief Memorial* of *Bishop Burgess:* and more particularly to the *admirable* Discourse delivered by the same author in the year 1790 before the University of Oxford; in which it is incontrovertibly shown, that *the Divinity of Christ is proved from his own declarations, attested and interpreted by his living witnesses the Jews.* I beg to direct the reader's attention also to the *Sequel* to this discourse, lately published by the same author; in which *The Testimony of Christ's Contemporaries to his own declaration of his Divinity* will be found most fully *confirmed by his Discourses, Actions, and Death.* This *Sequel* is contained in a Sermon preached by the *Bishop* at *Llanarth* and *Carmarthen* before a general meeting of the Clergy, in the months of September and October, 1814. — On the whole

are the sense and reason of the appellation here pointed out by the Evangelist, that the writer

---

of the subject which has been here treated of, I cannot forbear recommending also to particular notice, the observations of *Mr. Wilson*, from p. 1. to p. 140. of his *Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ:* a work, on which I am not surprised that the Unitarian writers have uniformly preserved the profoundest silence; inasmuch as it triumphantly overturns the whole system of *Dr. Priestley*'s theory of *Early Opinions*, on which they profess to place so firm a reliance, and has erected upon its ruins a complete demonstration of the *primitive* doctrine of the *Divinity of Christ.*

But to return to *Mr. Belsham:* he proceeds, in his note, to say, of the miraculous conception of our Lord, that it is "generally allowed, that the fact, if true, was unknown during his personal ministry."—"The fact, *if true*, was unknown," &c. What means this? Is it, that the fact, *if untrue*, might have been known? However, let the *logic* of this pass: it is but one specimen of a thousand. But as to its meaning, (which, after all, may be discovered,) what is it that he would infer, or what is it that he wishes to pronounce? By whom is it thus *allowed*, that the fact of the miraculous conception was unknown during our Lord's personal ministry? *Dr. Priestley* has allowed it to *Mr. Belsham:* and *Mr. Belsham* has allowed it to *Dr. Priestley.* The critics of this School have all allowed it to one another. But what has been the secret information by which these gentlemen, who have thus civilly agreed to allow this to each other, have been enabled to discover, that the fact of our Lord's miraculous conception was unknown during the period of his personal ministry? I must beg to ask, whether, "IF TRUE" (a case which *Mr. Belsham* kindly *allows* to *me* to suppose in the argument), this fact was *unknown* to our Lord's mother, and to Joseph, and to all the parties, to whom, "IF TRUE,"

alluded to does not hesitate to pronounce this very circumstance to be a strong argument against the truth of the entire narrative of the miraculous conception, and an additional reason for its rejection. (*Belsham's Calm Inquiry*, p. 263.)

Such is the Unitarian mode of interpreting Scripture, on which we have frequently had occasion to remark. It is first laid down, on abstract principles of general reason, that a certain thing *cannot be*. Then comes Scripture declaring in plain words, that *it is*. But then comes forward a *dictum* of *Priestley*, or *Evanson*, or *Lindsey*, or *Wakefield*, or *Cappe*, or *Belsham*, or *somebody* else*, to assert that the words *may*,

---

the whole transaction was perfectly known? Was the fact unknown to those who knew it? What patience can be proof against such monstrous absurdities, presenting themselves with the confidence of sound reasoning and plain common sense!

* There is so complete a specimen of this process, in the treatment of the beginning of St. Paul's Epistle to the Romans, by the Unitarian Editors, that I cannot forbear noticing it here; more particularly, as the words of St. Paul apply so forcibly to the point at present under consideration. I shall give the passage according to their own version (though it tends much to reduce the force of the original), that the full value of their remarks upon it may be appreciated with every advantage they can thence derive.—"Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God (which he had promised before by his prophets in the Holy Scriptures), *even the gospel* concerning his Son, who was born of the race of David, according to the flesh,

by some different translation, or punctuation, or some new and ingenious mode of interpreting,

---

but proved to be the son of God by power, according to the Holy Spirit, through his resurrection from the dead;) *the gospel, I say, concerning* Jesus Christ our Lord."—[N. B. It is no great matter, if, in such passages particularly as are at open war with the Unitarian System by teaching the divinity of Christ, there should be, besides the puzzle of a new translation, a little additional confusion from omitting the mark of the beginning of a parenthesis, or, from some other slight matter of this kind, which may easily be thrown upon the press-compositor. In an IMPROVED VERSION with a CORRECTED TEXT, it is not to be expected, the object being of course to *correct the meaning*, that any attention will be paid to the trifling task of *correcting* "slips of the pen" or "errors of the press." This, indeed, is the less necessary, where, after all the pains bestowed upon a *corrected text*, it is intended, that in the *notes only* the true sense is to be found.]

Now, what is the note of the Editors on the above passage from St. Paul, in which, if words have any meaning, the Apostle shows himself most careful to point out the distinction to be observed between the *human descent*, and the *divine sonship*, of our Lord?—"The apostle COULD NOT mean, by this *phraseology* and *the antithesis which he here uses*, to assert or countenance the strange and unintelligible notion of *two natures* in Christ; one the *human nature, by which he was the descendant of David;* the other a *divine nature, by which he was the Son of God.*" That is, the Apostle *could not* mean what he directly expresses. The Unitarians have pronounced, upon general principles, that the *thing itself cannot be:* and therefore St. Paul *could not mean* to say what he *does* say. The peculiar *phraseology* and *antithesis* here used, and which could have been employed *only* for the very purpose of marking that distinction and opposition of natures, which these critics say

be made to bear some other *possible* meaning. But should all these fail, should the words be too

---

the apostle *could not* mean to assert or countenance, are to be entirely set aside; and what the Apostle ought to have said, is thus clearly laid before us, by one who knows the Apostle's meaning better than he did himself. — "The sense of the passage is *plainly* this, that Christ by natural descent was of the posterity of David; but that, in a FIGURATIVE SENSE" (this is the *plain* meaning of the Apostle), "*by designation of the Holy Spirit at his baptism,*" (all this the Apostle kept to himself, but now we have the whole of it out *plainly,*) "he was the Son of God: or the *promised Messiah,* which was further proved by the extraordinary exertion of divine energy in raising him from the dead." And then, we are referred to one of the grand authorities, under which the Unitarians occasionally let us *plainly* into a variety of *secrets,* of which the language of the New Testament would otherwise not give us the slightest intimation: — "See *Mr. Lindsey*'s second Address to the Students of the two Universities." — But, if it were necessary to refer the reader to any authority beyond the very words of the Apostle, I would refer him, (besides the great body of learned Commentators, among whom *Elsner* and *Hammond* deserve particular consideration,) to the authority of *Primate Newcome;* as well, because his observations are applied to the very translation adopted by the Editors; as, because their direct opposition in the sense of Scripture to him whom they propose as the model of their translation may lead the reader to a juster sense of the imposition practised on the public by the use that has been made of his name. — "*Observe*" (the *Archbishop* remarks) "the *opposition.* According to our Lord's *human descent,* he was the *offspring of David;* but according to the HOLY SPIRIT he was the SON OF GOD; and shown to be such by the display of God's power in raising him from the dead, Eph. i. 19. 20., Acts xiii. 33." — I would refer him, also, to

plain, and simple, and precise, to admit any sort of distortion, then they are clearly to be rejected

---

Luke i. 35., where, at the very conception of our Lord, his twofold nature is opened up, being of the race of David by the flesh, but the *Son of God* by the *Holy Spirit;* and in this passage, perhaps, the true force of the word δύναμις which is used by St. Paul, may be discovered. — I would refer him, also, for that Gospel, which St. Paul tells us here he was "called" and "separated" to preach, to Acts ix. 20., where we are informed, that the Gospel preached by him was, "that Christ was the SON OF GOD:" by which last words is manifestly not meant the *Messiah* or *Christ,* (as the Unitarians would have us understand, and are for that reason anxious to introduce the word *Jesus* into the text instead of *Christ,* but without sufficient authority, although recommended by *Griesbach,*) for then his preaching would merely be, that "Christ was Christ;" but, that "Jesus, who was Christ, was truly in his nature the *Son of God;*" *that Son of God,* which he was pronounced to be at his nativity because of his miraculous production by the Holy Spirit; which he affirmed himself to be continually throughout his ministry, even though the Jews accused him of thereby "making himself equal with God;" which he finally persevered in asserting that he was, although death was to be inflicted for the alleged blasphemy of the assertion; and which he *proved* himself to be, as St. Paul informs us, by his rising from the dead, showing to the world thereby that death could have no dominion over HIM: that, although, as to his *human* nature, he was indeed to be considered as *descended from David;* yet that as to that higher nature which belonged to him, his *Holy Spirit* which could not be effected by death, he was proved to be the Son of God.

I am happy, also, after all the flourish that the Editors have made about the impossibility of the contrast between the two natures in Christ being intended in this place by St. Paul, to have both themselves and their great supporters

as *spurious, because* the Unitarians have already determined that *the thing cannot be.*

---

decidedly with me upon this point. For σὰρξ, they tell us, in John i. 14. (where they are anxious to establish the proper humanity of our Lord,) "peculiarly stands for *man* as *mortal.*" — *Mr. Belsham*, in his *Calm Inquiry*, (p. 227.) says, that this word, applied to our Lord in 1 Tim. iii. 16., means his being "really and truly a *man.*" The same signification is given to the word by *Dr. Carpenter*, (*Unit. the Doct.* &c. pp. 64. 152. 185. 262.) with the intimation also of a secondary meaning, marking emphatically "the frailties of humanity." How then must these critics *consistently* render the words of St. Paul, κατὰ σάρκα? Manifestly, by the words "*according to his human nature.*" And thus, they establish the very contrast, which they explode as ridiculous: for then, his HOLY SPIRIT, in reference to which he was the *Son of God*, is put in direct opposition to his HUMAN NATURE, in reference to which he was the *Son of David.* Thus these profound critics, in their great anxiety to build up a sort of proof of the human nature of our Lord in one place, assist in fortifying the demonstration of his divine nature in another. — The builders of Babel were visited for *their* impiety with a confusion of language, such that they could not "understand *one another's speech.*" But there may be, it seems, a severer visitation: men may be made unable to understand *their own* — "prius dementat."

In truth, this passage of St. Paul's puzzles Unitarian critics extremely: and such of them as have any candour confess it, however they may be determined not to yield their grand position to the difficulty that presses upon it. *Dr. Carpenter* admits, that the Apostle means to mark a *distinction:* which distinction he puts thus for the Apostle: "Jesus was of the race of David as to his natural descent: and if he had not been so he could not have been the Messiah: but he was *more*, he was the Son of God." (*Unit.* &c. p. 234.) And he adds, "that those persons manifest

In the present case, however, *Mr. Belsham*'s fellow-labourer in support of the Unitarian Ver-

---

little regard to truth and candour, who assert that the Unitarians maintain that Jesus was a *mere* man." He then proceeds to make out some sort of distinctions, which Unitarians may *say* they comprehend, but with which I shall not take up the reader's time or my own. But this he admits plainly, that a distinction of nature is marked out; and such as to prove, that Jesus was *not a mere man*. This is a great length for a staunch Unitarian to go. I cannot expect him to travel with me farther. But surely we may say, *Great is the force of truth!* How ridiculous would it be to assert of our Lord, that he "was of the race of David as to his *natural descent*" (I take even *Dr. Carpenter's* own distorted translation), if he were a *mere man!* For, how should a *mere man* come of any race but by *natural descent?*

Before I quit this subject of the acceptation of the word σὰρξ, as implying what is strictly *man*, I must remark, that the Unitarians have shown much modesty in not rejecting all others from the denomination of Christians. For we are told, 1 John iv. 2., that "every spirit which confesseth that Jesus Christ is come *in the flesh*," (i. e. say they, as a *real man*,) "is of God."—And they, who do not so confess him, are pronounced not to be of God. The Unitarian might therefore here easily produce his Q. E. D. for the exclusion of all but the maintainers of Christ's proper humanity from the pale of Christianity.

I cannot conclude this note without requesting to be informed by the Unitarian editors, why,—in speaking of "the strange and unintelligible notion of *two natures* in Christ, one, the human nature by which he was the descendant of David; the other, a divine nature by which he was the Son of God,"— they did not call in the aid of those distinguished names, which they and their associates so exultingly boast of as auxiliary to their cause, the names of GROTIUS and of LOCKE. Perhaps, however, without troubling the editors for

sion, *Dr. Carpenter*, might have relieved him from this *last necessity*. For whilst this writer,

---

an answer, a sufficient reason may be found in the simple fact, that both these commentators hold this very "strange and unintelligible notion;" and, wonderful to say, speak of it as familiarly as if it were the most obvious and unquestionable. — Thus we find *Grotius*, on the words ὁ Χριστὸς τὸ κατὰ σάρκα, pointing out familiarly the *opposition between the human and the divine natures*, which jointly appertained to our Lord: — "Non secundum τὸ θεῖον [*divinitatem quæ*] quod in ipso, sed secundum τὸ ἀνθρώπινον [*humanitatem*]." Grotius on Rom. ix. 5.: — and in these very words he is followed by *Rosenmüller*, in locum. *Locke*, in like manner, in his Comm. on Rom. i. 4., expresses himself: — "*According to the Spirit of holiness*, is here manifestly opposed to, *according to the flesh*, in the foregoing verse, and so *must mean* that more pure and spiritual part in him, which, BY DIVINE EXTRACTION, *he had immediately from God: unless this be so understood, the antithesis is lost.*" And this DIVINE EXTRACTION the same writer explains to us in another place thus: — "God, out of his infinite mercy, willing to bestow eternal life on mortal men, *sends Jesus Christ into the world;* who being conceived in the womb of a virgin (that had not known man), *by the immediate power of God*, was *properly* THE SON OF GOD, according to what the Angel declared to his mother, Luke i. 30—35. — So that, being the Son of God, he was, *like his Father*, IMMORTAL; as he tells us, John v. 26," &c. And this inherent immortal nature the same writer in another place pronounces to belong to Christ, when, speaking of our Lord's declaration, John x. 18., that *he had power to lay down his life and power to take it up again*, he adds these words, — "which he could not have had, if he had been a MORTAL MAN," &c. See Locke's Works, vol. iii. pp. 66, 67, 68. — Why these two eminent writers were not referred to on the present subject, the reader is now probably enabled to conjecture. But what will be his reflections when he learns,

yielding to the force of overbearing evidence, admits, (in his treatise on *Unitarianism the Doctrine of the Gospel,* pp. 353. 358.) that the passage in Luke must be received as genuine; he denies that it intimates any thing whatever of a miraculous conception. These two Unitarian writers I must leave to settle the matter between themselves. I am glad to find that I can agree in part with both. I agree with *Dr. Carpenter,* that the passage is genuine: and I agree with *Mr. Belsham,* that it *clearly describes* the miraculous conception of our Lord, as *the reason, why* the appellation, SON OF GOD, should be given to him.

In short, so marked and emphatical do we find the passage in St. Luke, that Unitarians could on no account permit it to hold its ground. One,

---

that *Mr. Belsham, Dr. Carpenter,* and all their Unitarian fellow-labourers, claim these very writers as concurring in *their* opinions touching the *mere human nature* of Christ, and unblushingly assert this in every publication? — This subject has been carefully and effectually discussed by *Bishop Burgess* in his *Letter to the Lay-Seceder,* and the false assumptions of the Unitarians openly exposed. And yet I entertain not the smallest doubt, that these great names, agreeably to the steady and immovable effrontery of Unitarian writers, and their invariable maxim of repeating their refuted assertions as if they never had been controverted, will be sounded again and again as of Unitarian authority, just as familiarly, as if no *demonstration* had ever been given to the public of the total unfoundedness of such a claim.

accordingly, feeling its bearing inevitable, is for turning it out of the canon of Scripture altogether. Another, considering this too violent, and, from better acquaintance with the subject, knowing the rejection of the passage itself to be utterly destitute of authority, is content if he can turn the miraculous conception out of *it:* at the same time that he satisfies himself, that even without going so far, he could have got rid of what every resolute Unitarian is determined to get rid of at any rate; for that the miraculous conception of itself indicates nothing of a superiority of nature. (*Unit. the Doct.* &c. pp. 21. 25. 174. 352—360.) They, however, who are not disposed, with *Mr. Belsham*, to cut out part of St. Luke's Gospel; or, with *Dr. Carpenter*, to nullify the meaning of plain words, and to discharge from the first two chapters of Luke all intimation of a miraculous conception; will not hesitate to pronounce with me, that THE SON OF GOD is a title distinctly assigned in genuine Scripture to our blessed Lord, *because* of his miraculous conception by the influence of the Holy Ghost; and, having done so, I have little doubt of their travelling farther with me, and pronouncing, also, that the appellation so given, and specifically on such account, is thereby intended and announced to designate the divine nature of our Lord. This passage, then, reaching, as it does, and is confessed to do, to the very

vitals of Unitarianism, I leave the reader to form his own judgment on the attempt made by the Unitarian Editors to deprive it of its emphasis and force, by dragging in*, even at the expense of all intelligible meaning, the *indefinite* form, to the exclusion of the *definite* form of *Archbishop Newcome:* and this, in two places, *without making any acknowledgment in either*, of their departure from the model which they profess to follow.

We come next to the instance in Number II.: in which, instead of "*power to become* children of God," which is the rendering of the *Received Version* and of *Archbishop Newcome*, we find the words "*authority to be* the children of God" introduced by the Editors of the New

* That they violate common sense, no less than their engagements, by acting thus, is manifest from this consideration, that, whilst they insist upon the *indefinite* form, and contend that our Saviour must in this place be called A Son of God; that is, one individual of a class so denominated; they are unavoidably involved in this absurd consequence,—that he was to be ranked in that class, *because of his miraculous conception;* for that is what the passage is then made to announce. And therefore a like miraculous conception becomes a requisite character of that entire class; or, in other words, it follows, that *all* who are called *Sons of God*, are brought into existence by the miraculous influence of the Holy Ghost. And thus these gainsayers of the miraculous conception would, according to their own showing, multiply the instances of it to no inconsiderable extent; as may be inferred from what has been quoted from them at pp. 18—22. of this volume.

Version: and this, in like manner as in the preceding instance, without the slightest intimation of the change. The degree of value which the Editors attach to the distinction between the words POWER and AUTHORITY may be inferred from their observations on John x. 18.; where they make a similar change in the translation of our Saviour's words concerning the laying down of his life. Here, having substituted for the *Primate*'s rendering, "I have *power* to lay it down, and I have *power* to take it again,"— the following, "I have *authority* to lay it down, and I have *authority* to receive it again," they state, as their reason for the alteration, that the former "seems to imply that our Lord's resurrection was the effect of his own power; a sense*,"

* In this passage, there are two assertions, on which I must make a few observations, for the purpose of showing, that they are, both, directly opposed to the plain truth of the case. The first of these assertions is, that the words in the original do not convey the sense which the *Primate*'s translation implies, namely, that our Lord's resurrection was the effect of his own power: that is, it is meant to assert, that the word ἐξουσία does not strictly imply "*power*" in the ordinary sense of the word: and therefore it is, that the Editors render it by the word "*authority*." In this they manifestly found themselves upon the criticism of *Wakefield;* who says, in his comment upon this verse, that "in *all* the variety of places where ἐξουσία is used, it *uniformly* means *authority*, or *privilege*, or a *delegated commission*, conferred by some superior." Now I might here at once refer the Editors, and this their chief oracle in matters of Greek criticism, to the various Lexicographers, and (as we are concerned with

they add, "which the words in the original do not convey, and which is directly contrary to

---

the Greek of Scripture) more particularly to *Trommius*, *Biel*, and *Schleusner*, who directly contradict this dogmatical and most unfounded assertion of *Wakefield*, by assigning to the word, besides the species of power implied by the terms *authority*, *privilege*, and *delegated commission*, the sense of *power* generally, in its fullest and strongest import; and support this sense of the word by numerous examples. — "1. *Vis et potestas efficiendi aliquid, facultas.*" — "2. *Libertas agendi.*" — "3. *Auctoritas*, &c." — "4. *Licentia agendi et faciendi, jus.*" — *Schleusner.* — *Trommius* and *Biel*, also, in their researches into the application of the word by the *Seventy* and the other Greek interpreters of the *O. T.*, can discover in *their* use of it no other meanings than *Potestas*, *Dominium*, *Imperium*, *Dominatio*. But as the writers with whom we are here concerned spurn at the authority of names, unless indeed they be names such as those of *Priestley*, *Wakefield*, and *Lindsey* (before which they readily admit that all the world should bow), I will direct their attention to a few passages, which may show, if not to their satisfaction, at least to that of others, the true value of the criticism on which they build.

In Luke xii. 5., when our Lord warns the multitude, that they should fear him, "who, after he had killed, had POWER (ἐξουσίαν) to *cast into hell*;" I would ask, whether this power is here spoken of, as belonging to the *Father*, or to the *Son*: if to the *Father*, the Editors will be pleased to say, *by* whom it was *delegated*; and if, to the *Son*, I would recommend it to them to consider, what must be the nature of the Being to whom so vast a power is ascribed. — Again, in Acts xxvi. 18., when Paul is appointed to turn sinners "from the POWER of *Satan* unto God;" when in Romans ix. 21. it is asked whether "the potter" hath not "POWER over the clay;" and when in Revel. xx. 6. we are told of those, "over whom the second death had no POWER;" are we, in all these cases,

the most explicit declarations of the Scripture."

---

to look to an *authority conferred*, a *commission delegated*? The word ἐξουσία is that which is employed in these, as well as in numerous other passages, in which to apply the phrase *authority* or *delegated commission*, would only excite laughter at the expense of the critic.—But to come more decisively to the point: we have in the Book of Daniel, according to the rendering of it both by *Theodotion*, (iii. 33. and iv. 31.) and by the *Seventy* (iii. 83. and iv. 34. *Chig. MS. Holmes.*) the word ἐξουσία attributed to the *most High God*, and applied to express that *power* and *dominion* which he was to exercise over all the nations of the earth, and which was to be everlasting. Are we still then to consider this but as an *authority* "conferred by some superior?" Or, if these critics should imagine that *Theodotion* and the *Seventy* supply no authority for the Greek of the *New Testament*, what will they do with the passage in Acts i. 7. where we are told of the "Seasons, which THE FATHER hath put [ἐν τῇ ἰδίᾳ ἐξουσίᾳ] in his own POWER?" Does this settle the point for *Mr. Wakefield* and his followers of the *Improved* N. T.? And here I cannot avoid an observation upon the manner in which *Mr. Wakefield* has in this last passage *smuggled* the word (I can use no other appropriate phrase) upon the *English* reader, under the disguise of the term "*disposal*;" passing over in perfect silence the text which so completely overturns his peremptory *dictum*, and taking care not to disturb his readers by the information, that it was the *same original* word, that, in "*all*" places, "*uniformly*" signified an *authority conferred by some superior*, that was here employed in speaking of the power of the FATHER. The Editors, who very much admire *Mr. Wakefield*, have followed him throughout. They too use the word "disposal" in this place; they annex no note; and are silent as to the term 'ΕΞΟΥΣΙΑ.

Had the Unitarian Editors been really anxious to learn the true meaning of the word 'ΕΞΟΥΣΙΑ, instead of seeking out a *possible* acceptation, whereby they might exclude an obnoxious sense of Scripture, and obtain support for a pre-de-

Mr. *Belsham* also, in his laborious gloss upon

termined theory, they might have found in *Bishop Pearce's Commentary* on John i. 12. an enumeration of its meanings very different indeed from that of *Mr. Wakefield.* "The word ἐξουσία signifies *power* in general; sometimes a *natural* power, sometimes an *usurped* power, and sometimes a power *given by human or divine laws*; and in this last case it is best rendered by a *right* or *privilege*, as it should be in 1 Cor. ix. 4, 5, 6. and perhaps in Matth. xii. 29. and Mark i. 22."

We have now seen to what the Unitarian criticism on the word ἐξουσία amounts; and from this we may be enabled to appreciate the credit due to the first assertion, that the words in the original do not convey the sense which is implied in the *Primate's* translation. There is indeed another word in the original, which, as the Editors have given it a meaning different from the *Primate's*, they may possibly have intended to allude to it in this position. On this some remarks will be made in the succeeding note; and, therefore, I omit it here, and proceed to the second assertion of the Editors, as to the opposition between the sense commonly ascribed to the passage, and the declarations of other parts of Scripture. The parts of Scripture to which they refer us, are Acts ii. 24., iii. 15., xvii. 31., Rom. vi. 4., and 1 Cor. xv. 15. The object, for which they refer to these parts of Scripture, is to show, that our Lord is spoken of as having *been raised* from the dead; a thing, which they conceive to be contradictory to what is generally supposed to be affirmed in the passage before us, relative to our Lord's resurrection having been the effect of *his own power.* Now, the first of the texts, to which they have here referred, appears most inauspiciously in the van of this adverse array. For what does it announce? — that our Lord was raised up, "*because it was not possible* (καθότι οὐκ ἦν δυνατὸν) that he should be holden of death."—"It was not possible," (says *Wolfius*, among other reasons,) "because Christ was life itself, and therefore not to be subdued by the power of death" — "ipsa erat vita, adeoque a morte nunquam

this New Version, strains with all his might,

---

penitus superandus." — *Cur. Phil.* vol. ii. p. 1036. — But in this search after texts relating to the resurrection of Christ, is it not strange, that the industry of the Editors did not conduct them to the passage in John ii. 19; in which, our Lord himself particularly describes the time of his rising from the grave, and the power by which he was to rise? "Destroy this temple," he says, (by which, it is immediately subjoined, he meant the *temple of his body,*) "and in three days I WILL RAISE IT UP." — Matth. xxvi. 61. also testifies to the same declaration. What is the reason that this declaration of our Lord has not been included in the enumeration of texts collected by the Editors; and how has it happened, that neither in John nor in Matthew, as it met their eye, has it drawn from them a single observation? On some subjects silence speaks loudly. The reader will draw his own conclusion. Here then we have two solemn declarations from our Lord himself; one, in the passage which forms the subject of this note, that he had the *power* to *raise himself* from the dead; and the other in the passage just referred to, that he would *exert* that power in *raising himself* on the third day. Are we then to set aside our Lord's own declarations, made with the greatest solemnity and precision, in deference to some general expressions of his Apostles? Unitarians are not commonly in the habit of paying such deference to the Apostles, whom they do not scruple continually to charge with blundering and prejudice. However, it is here convenient to believe them in opposition to our Lord himself. But, in truth, there is after all no real opposition. No difficulty can arise, on this head, to him who will embrace the plain language of Scripture, and admit the truth which it every where inculcates concerning the real nature of our Lord. To those, indeed, who deny our Lord's divinity, the direct language of Scripture will appear here, as it must every where, inconsistent with itself: and this very circumstance supplies an additional confirmation of the one grand

even to the falsifying of the authority to which

---

truth which Unitarians so pertinaciously resist. That the *Father* and the *Son*, both possessed (as the Scriptures inform us) of that infinite power which alone could raise the dead to life, should both be said to perform the act of re-uniting the spirit of Christ to the body which he had assumed, so as to cause the re-animating of that body and his resurrection from the grave, has nothing in it irreconcilable to reason, and has every thing in it reconcilable to Scripture, and fully satisfies the several declarations of the N. T. upon that subject. *Wolfius*, in his *Cur. Phil.* (ii. 1055.) refers to *Fessilius*, whose work I have never seen, for an explanatory view of this matter. But to those who wish for full satisfaction upon this point, I would recommend the perusal of the second number of the fifth article of *Pearson on the Creed*, particularly from page 254. to 258., in which that learned and accurate writer lays the whole of the subject clearly open to the meanest capacity, at the same time that he fully exposes the glosses and cavils with which Socinians have laboured to perplex the truth.

We have sufficiently considered the value of the two assertions which the Unitarian Editors have so confidently advanced upon the meaning of the passage in John x. 18. I shall now close this note with the observations made upon it by some foreign Scholars of eminence, to the last named of whom the Unitarians are occasionally desirous to appeal. *Wolfius* remarks upon this text, "Ex his *manifestum* est, *Christum vitam propriâ virtute sibi restituisse.*" — *Cur. Phil.* ii. 911. — *Gerdes* also, in his *Meletemata Sacra*: — "Christum propriâ suâ virtute resurrecturum prædixerat IPSE, Joh. ii. 19. — Ille enim quemadmodum *potestatem habebat* (Joh. x. 18.) — θεῖναι, abjiciendi quasi *animam*, h. e. vitam suam, ita et ἐξουσίαν *potestatem* atque *auctoritatem* habere se profitebatur, πάλιν λαβεῖν αὐτὴν, *iterum resumendi eam*, ut revocare *eam* rursumque sibi vendicare posset. Eum igitur *semet ipsum resuscitasse* non minus diserte tradunt Evangelistarum et Apostolorum scripta, qui cum vel ita κατ' ἐξοχὴν sit declaratus

he refers, to support the propriety of the above observations.*

Filius Dei ἐν δυνάμει, Rom. i. 4.: qui non alios solum, sed semet ipsum resuscitaverat, juxta illud Apostoli, quod *secundus homo sit* SPIRITUS VIVIFICANS." He states also, that, by the Scriptures, Christ was to be raised by God the Father; and therefore concludes, that he was raised from the dead by the divine power belonging both to his Father and to himself: — " tertia die a mortuis CUM CŒLESTIS PATRIS TUM PROPRIA VIRTUTE DIVINA est RESUSCITATUS." — pp. 68. 73, 74. — And *Rosenmüller*, after thus rendering the clause, " *ut vitam* SPONTE DEPONO *ita eam* SPONTE RECUPERO," gives a paraphrase of the text in the following words: " Nemo, *ne Pater quidem*, me *cogit*, ut moriar pro grege. *Sponte* in me suscepi ut vitam *deponam*. Sed idem ego etiam *sponte meâ* in vitam *redibo*." He goes on also to observe on the concluding clause, what I could wish those new-light critics, who pretend to derive aid from this writer on the subject of the Atonement, would take into their consideration. — " Notandus est hic locus adversus *blasphemas* eorum *calumnias* qui *Deum injuste egisse* clamant quod *filium innocentem morti tradiderit*. Quicquid Christus passus est et fecit, id omne *sponte in se suscepit*, ex amore erga Patrem et genus humanum. Pater, inquit Jesus, amat me, quia sponte hæc facio et patior; et ego hæc ita facio et patior, ut doceam me esse plenum amore erga Patrem." — *Scholia in Nov. Test.* ii. 426.

* It is scarcely possible, consistently with truth, to speak in any other terms than those which I have been here compelled to use, of *Mr. Belsham*'s treatment of *Schleusner*'s authority on the word λαβεῖν in the passage of John x. 17, 18. The reader shall judge for himself. The word λαβεῖν, this writer and the Editors had found it convenient (after *Mr. Wakefield*) to render " *receive*," in place of the usual rendering " *take*;" and to justify this, *Mr. Belsham* subjoins a note, assigning the meanings given to the Greek word by

It is therefore manifest how important a difference the Editors conceive to exist between

---

Schleusner. — "'λαμβάνω, manu aliquid capio, Matt. xiv. 19: aliâ quacunque ratione accipio, Matt. vii. 3.: rursum accipio, recupero, Matt. xix. 29. Joh. xiii. 12.' Schleusner." — See *Calm Inquiry*, p. 173. Here is the quotation from *Schleusner*, in the precise form in which *Mr. Belsham* has given it, even to the inverted commas.

Now, in the first place, it is surely a gross falsification of his author, to give, as *one continued quotation* from him (as the established meaning of the form here employed by *Mr. Belsham* unequivocally implies), that, which is an arbitrary selection of words drawn violently together from various parts of a lengthened context, in the present case amounting to more than an entire column of close printing. But even this is pardonable, compared with what yet remains to be noticed. Will any one believe it possible, that, between the words "recupero" and "Matt. xix. 29." which are presented as immediately joined in the quotation from *Schleusner* given to us by *Mr. Belsham*, there are found in the original the words that follow — "resumo, i. q. πάλιν λαμβάνω. (John x. 17.)" — that is, *the decidedly active signification assigned by Schleusner to the word* λαβεῖν *in the very passage now under consideration, is actually cut out by Mr. Belsham, and the parts on each side adjoining stitched together, so that all now appears one continued texture: and Schleusner's name is made to meet the eye of the reader as an authority for that sense of a passage* GOING DIRECTLY TO THE DIVINE NATURE OF OUR LORD, *the direct contrary of which sense Schleusner had assigned to it in the part which has been thus purloined?* Now, what shall be said of such conduct as this? Is it too much to charge writers who are guilty of it with direct and deliberate falsehood? Yet this is, in fact, the prevailing practice with Unitarian writers; and these are the persons, who are every where loudest in the profession of their attachment to THE TRUTH. But it is not wonderful,

the words AUTHORITY and POWER: and it seems equally manifest, that the reason why they have

---

that they, who are determined to resist and subvert that ONE GREAT TRUTH, which our Lord came into the world to inculcate, should (however loud their pretensions) set but little value upon every other.

But let us attend *Mr. Belsham* somewhat farther upon the subject of this passage. — From the mutilated extract, which he has given us from *Schleusner*, he is, after all, able to infer no more, than that the word λαμβάνω is not "*necessarily* taken in an *active* sense." — To find this out he need not have travelled so far. Every school-boy could have told him that. The last clause of the verse would have told it to him as clearly as a thousand Lexicons. Well, what then? He goes on without ceremony to pronounce, that here it *is* "to be taken in a *passive* sense." [Indeed if I were to suppose his words used with *precision*, I should conclude that τίθημι to *lay down*, is also to be taken in a *passive* sense; for he says, that in this passage, "though *active verbs* are used, they are to be taken in a passive sense" — the verb τίθημι is the *only other* verb to which this can apply. Now can he possibly mean, that this too is to be taken in a *passive* sense? — But some writers must not be taken too strictly — and therefore I am willing to admit that this is not his meaning.] He proceeds, "'I have authority to *receive* it again,' q. d. If I voluntarily expose myself to suffering and death, I am assured by my Father that the life so sacrificed shall be speedily restored." — So then, because the verb *may by possibility* be taken passively, it *is to be* taken passively: and because the word ἐξουσία *may by possibility* be rendered *authority*, it *is to be so* rendered. And then the passage is fitted for the *gloss*, which it was to be moulded to meet, and which *Mr. Belsham* has put on it, as above. In this gloss it is stated, that the life, which our Saviour voluntarily sacrificed, was to be speedily restored to him, — by the Father of course. Now, will *Mr. Belsham* be good enough

so carefully avoided the use of the latter term in John i. 12. is, that the bestowing a *power*

---

to inform us, how a person can be said to have an AUTHORITY to RECEIVE that, in the acceptance of which he can take no part, and exercise no option, being but the *passive* subject on which an external power freely exerts itself, without resistance or co-operation from the subject of its action. The AUTHORITY to DO NOTHING, seems an odd species of AUTHORITY. Yet this *is* the AUTHORITY, with which (if we believe these *Improvers* of our Version of the N. T.) our Lord, with great solemnity, declares to the Jews, he had been invested. The AUTHORITY to be a MERE RECIPIENT, such as the AUTHORITY of the *cask* to RECEIVE the infused liquid, was surely a strange AUTHORITY for our Lord to *assure* the Jews he had derived from his Father. Well might his hearers in that case have pronounced him mad indeed. But if, in the exercise of the power of God to raise our Lord to life, who being a mere man, dead and buried, could have no part whatever in the act, but was simply the passive subject of it, it be still contended, that our Lord is properly said to have had AUTHORITY to RECEIVE his life back again; is not the same true of all mankind, and must we not then consistently say of every man, when he is raised from the grave, that he has been invested with an AUTHORITY to RECEIVE his life back again? Can any thing be more monstrously absurd? Really, it is lamentable, that they whose time might be better employed than in combating the follies of Unitarian Expositors, should be detained by such arrant and inexplicable nonsense. And yet it is unavoidable. Whilst the tares are craftily and thickly sowing, it is unavoidably necessary to guard the wheat.

We have seen how decidedly *Mr. Belsham* is of opinion, that the word λαβεῖν is to be taken in a *passive* sense. But, after having settled this point quite to his own satisfaction, he immediately turns to an interpretation of *Grotius*, which he seems to adopt with great complacency, and in which

upon the minds of men, whereby they might be enabled to qualify themselves for that improved

---

it is requisite that this same verb should be taken *actively*— "vitam eripere." — In short, — active or passive, — it signifies nothing to the critics we are concerned with, whether it be the one or the other, or a jumble of both together; let it but tend to prove the *Son of God* to be a mere man, "fallible and peccable" like themselves, and it is instantly embraced. *Mr. Belsham* also goes so far, in his complacent acceptance of *Grotius*'s interpretation, as to admit, not only the *active* sense of the verb λαβεῖν; but the *obnoxious* sense of the noun ἐξουσίαν; letting in freely the idea of *power*, which he had before taken such pains to exclude. So that now, since *Grotius*'s explanation does not involve the notion of our Lord's resurrection, and consequently does not involve the exercise of a divine power by our Lord, he is willing, with that writer, to attribute both to the noun and to the verb the fullest exertion of *power* in its most complete *activity*. So much for Unitarian *criticism*.

The critics of this school (it should be remembered) are ready enough to adduce various readings where they suit their purpose, and to lay upon them full as much stress as is admissible. But they did not think it necessary, in discussing the force of the verb, as to its active or passive signification, in the passage before us, to announce, that, in two MSS., one of them of such high authority as the *Cambridge* MS. or *Codex Bezæ*, the reading for λαβεῖν is ἆραι, settling the active sense beyond the possibility of cavil. — Before I quit the consideration of this verse of John, I think it right to add, that the concluding clause, in which our Lord says, "this commandment have I received from my Father," *Bishop Pearce* is of opinion is to be understood of the command *to say*, as our Lord had just said: — for which he refers to John xii. 49, 50.

I should not deal fairly by *Mr. Belsham*, if I did not mention, that he has not given his explanation of the passage

condition, in which they should become "Children of God," and heirs of the promises of the

---

we have been considering, as one perfectly insulated; but has in some degree hinged it upon the interpretation he had supplied of another passage in the same Evangelist, ii. 19.; in which our Saviour has spoken of *his raising up* the temple of his body in three days. The former passage, he informs us, is "to be explained upon the same principles" as this. Now, that the author may not be misunderstood, and that we may the better know what those "principles" are, I shall lay the entire of his explanation of this passage before the reader. — "The resurrection of Jesus is *uniformly* ascribed in the sacred writings to the power of God, Acts ii. 32., x. 40., xvii. 31., Rom. vi. 4., viii. 11. Our Lord's expression is *therefore* to be understood *figuratively; not* that he would raise *himself*, but that he would *be raised by God. Thus*, when it is said, 'the dead shall *rise*,' 1 Thess. iv. 16. all that is intended is, that they shall *be raised* by a divine power. Mark v. 41., John xi. 44., v. 28, 29." — This is the whole. Now, I beg the reader's most particular attention to this entire argument; as it supplies an infallible mode of removing the authority of every untoward passage throughout the Scripture, one by one, without the smallest difficulty. — First, it is *asserted*, that "the resurrection of Jesus is *uniformly* ascribed in the sacred writings to the power of God." — UNIFORMLY — no exception of course. Now, in the first place, there are to the full as many passages in the N. T. in which our Lord is said simply to *rise* from the dead as there are passages in which he is said to *be raised* (and even of these last, there is at least a third part, in which it is not *expressed*, by what power, whether his own or that of God the Father, he was to *be raised*). — On these passages, however, I lay no stress, as, where our Lord is spoken of simply as rising from the dead, it does not appear *expressly* by *what power* he was to *rise*, whether by his own or not. But it may give the reader some idea, of the accurate

Gospel, would argue such an influential operation on the nature of the Moral Agent, as,

---

regard to truth manifested by a writer, who positively affirms, that in EVERY ONE OF THESE the resurrection of Jesus IS ASCRIBED TO THE POWER OF GOD; meaning thereby the FATHER. But the point to be particularly observed in *Mr. Belsham*'s application of the word UNIFORMLY," in this case, is, that, at the moment he makes the assertion, he has before his eyes a passage, in which, in language as significant and unequivocal as language can be, our Lord declares that he would *raise himself by his own power;* and in another passage in the very same page of *Mr. Belsham*'s book, our Lord again declares distinctly that he *had the power of raising himself* from the dead. Yet *Mr. Belsham*, with both these passages in his view, at once positively affirms that the contrary is UNIFORMLY asserted throughout the Scripture! is asserted, of course, in *these very passages:* and then he proceeds to PROVE, ON THE GROUND OF THIS VERY AFFIRMATION, THAT *THESE PASSAGES* DO ASSERT IT. Now, the reader will please to carry in his recollection, that this AFFIRMATION of Mr. Belsham's is the *whole of his* PROOF. For then he goes on to state, " that our Lord's expression" (in John ii. 19. viz. the expression which ascribes to our Lord the power of raising himself,) " is *therefore* to be understood FIGURATIVELY." The argument, then, runs thus: " The thing which this text *asserts* is *never* asserted: *therefore* the text is to be taken *figuratively;* for, if taken *literally*, it *expresses* that which I *have affirmed* it does *not* mean." Then he goes on, *ex abundanti* (for surely all is long ago PROVED), to instance the *figurative* application of like forms of expression to those here employed. " THUS, when it is said the dead shall *rise;* all that is intended is, that they shall *be raised* by a divine power." Now, it is important, that the parallel expressed so emphatically by the word THUS, and which is to reconcile every mind to the naturalness of the *figure* here employed, should

coupled with the strong and marked declarations of the divine nature of Christ throughout the

---

be carefully attended to. When our Lord speaks of RAISING HIMSELF from the dead, he means that he should "BE RAISED BY GOD;" by the same sort of figure precisely with that, by which, "when it is said the dead shall 'RISE,' it is intended, that they shall 'BE RAISED' by a divine power." In like manner, to present a parallel case, we reason thus:—When a weight ascending by the action of a machine is said in common language to RISE, it is meant that the weight IS RAISED by an external power; *therefore*, when a man is said to RAISE HIMSELF from the ground, it must mean that he IS RAISED from it by some *other power than his own*. Some persons indeed might be so scrupulous as to expect, that *Mr. Belsham*, in order to make his conclusion perfectly satisfactory, should have given some instance of a dead man being said to RAISE HIMSELF, or of a person, under any circumstances, being said to RAISE HIMSELF, when it was clearly meant that he was NOT TO RAISE HIMSELF, but to BE RAISED by some one else. *Mr. Belsham* may possibly consider this as a little too precise. But to extend satisfaction more widely, he may perhaps be induced in a new Edition of his work to supply a few examples of this kind.—The reader has now seen the whole of *Mr. Belsham*'s PROOF.

There are two passages which contain our Saviour's own express declarations of his power to raise himself from the dead: one, as we have seen, in John ii. 19.; and the other in John x. 17, 18.—The latter *Mr. Belsham* says, is to be explained on the same principle as the former (helping out the case a little, at the same time, by a false quotation from *Schleusner*); and the former he disposes of in the manner I have just described; namely, by asserting that it does not mean what it expresses; for that what it expresses is *never* meant any where in Scripture.

Indeed, it must be remarked, this last is a favourite and never-failing mode of establishing the sense of Scripture with

context, threatened destruction to the Unitarian scheme: whereas, the giving an *authority* to be

---

Mr. Belsham and his brother critics of the Unitarian School. These words do not imply a particular meaning, *because* they *never* imply such a meaning — Ἐγένετο in John i. 3. *does not* signify CREATED; *because* the verb γίνομαι is *no where* used by St. John in the sense of *create.* — (*See Mr. Belsham* and *Dr. Carpenter.*) Πάντα, in the same verse, *does not* signify the UNIVERSE, *because* it "*never* signifies the UNIVERSE in St. John's writings."—For these and many other instances of such irresistible argumentation, I refer to the valuable Tract of *Bishop Burgess*, already spoken of, pp. 74—79. And to the same excellent Tract I would direct the reader for a variety of cases similar to that introduced at the beginning of this note: in which, by mutilated and falsified quotations from *Schleusner*, that writer's name is made to appear in support of interpretations of Scripture, which he directly condemns: and condemns in the very places, from which the critics of whom we speak carve out and extract those quotations. See pp. 75—96. of *The Bible and nothing but the Bible*, &c. *Mr. Belsham* does not stand alone in the pillory, which the author has erected in this portion of his work for the exposure of such misdemeanors as the above; but *Dr. Carpenter*, also, is there presented as involved in the disgrace.

I had hoped, that I might here at least put an end to the disgusting detail of unfair evasions, uncritical glosses, and unchristian principles, with which I have been obliged most reluctantly to swell this note; but I have this moment cast my eye upon a passage of *Mr. Belsham*, in one of the later numbers of the *M. Repository*, which, both as exemplifying some of the modes of criticism already instanced, and as evincing the progress which that writer's opinions are rapidly making towards their natural goal, I feel myself not at liberty to withhold from the reader. After schooling an old Unitarian pupil, *Mr. J. Jevans*, pretty smartly, for giving into any thing approaching so near to the true sense of Scripture, as

ranked in a certain class, might be consistent with a mere declaration of the capacity, and

---

admitting the idea of expiation for *moral* offences under the Jewish system, (favouring him, in the course of it, with the appellation of "a very Draco in legislation," and condescendingly sneering at the gross mistakes of his "good friend,") he goes on to settle the point in the usual manner. "Expiation for *moral* offences is NEVER required in the Jewish Scriptures, and the very idea of it is rejected with indignation and abhorrence." He then proceeds to assert, that "under the Law things unconsecrated were *atoned*, i. e. brought into a consecrated state, by being sprinkled with the blood of an animal victim;" and that the same applies in the N. T. to believers in Christ, who are thus said to be reconciled by the blood of Christ; "i. e. transformed from an unholy to a holy, from a heathen to a Christian state:"—that, "in a sense analogous to this, Christ is *said to have died* FOR HIS OWN SINS as well as those of the people, Heb. vii. 27."—And why? because, "being of the tribe of Judah, he was not qualified to officiate as a priest, till he was consecrated with his own blood."—He then winds up the whole with stating, that "this is the idea which runs through the Epistle to the Hebrews, and by which the *fanciful* but eloquent writer endeavours to reconcile his half-believing countrymen to the offensive doctrine of a crucified Messiah:" but that, "*neither does he, nor do any* of the writers of the N. T. EVER hint at the MODERN doctrine" (a doctrine *so* modern as to be only of about 1800 years standing,) "of the blood of Christ being shed as an *expiation for* MORAL *offences:*" and he then establishes the whole by actually declaring, "I am PERSUADED that the idea of a doctrine so repugnant to reason and the divine perfections, and to the most explicit declarations of the prophets of the Old Testament, NEVER ONCE entered into their minds." Vol. ix. pp. 755, 756.—Here is a rant, that surely NEVER was equalled before the days of *Mr. Belsham:* a rant, that would be to the last degree ludicrous, if it were

viewed but as the ministerial announcement of a title, or, at most, as the transmission of a delegated privilege. It is to be remembered, that the passage under consideration is found in that part of Scripture, where Unitarians always flounder: a part, where every clause (in its fair interpretation) is fatal to their system; and where it is indispensable that they should explain away the just sense of almost every word, in their endeavour to shut out the evidence of

---

not to the last degree shocking. So then, Christ, in all those numberless parts of Scripture, in which he is said to have died for OUR SINS, is not meant to have died on account of our MORAL offences, (what *other* offences can we as moral agents commit?) nor is he said to have made expiation for OUR SINS, other than as he made expiation for HIS OWN SINS. So much for the *Theology*. Next for the *Ecclesiastical history*. We have a positive declaration, that the idea, that expiation by the sacrifice of Christ related to the MORAL OFFENCES of mankind, is a matter of MODERN invention; whilst the writings of the Fathers from the earliest age proclaim the doctrine in almost every page, and with a strength which has been the subject of severe animadversion from Socinian critics of former days, who, indeed, knew something of what the writings of the Fathers did contain.— Last of all, the *Reasoning*. *Mr. Belsham* AFFIRMS, "that expiation for *moral* offences is NEVER required in the Jewish Scriptures;" that it is NEVER referred to the *blood of Christ* by the writers in the N. T.: and that he is "*persuaded*" that it "NEVER ONCE entered into their minds." What shall we say to all this? Have such men altogether lost their senses, or do they imagine that the world have lost theirs? Yet these are the expositors, who are to enlighten mankind, by the soundest principles of reasoning, and the most correct views of Scripture truth!

our Lord's divinity: a part of Scripture, which, though tortured by the advocates of the Socinian heresy into a hundred different shapes, still haunts them with the reassumption of that one hated form on which they are terrified to look, still presents to them the blessed Jesus, the Eternal Son of God, whom they cannot bear to behold as he is, "*the only begotten of the Father*, full of grace and truth."

The word 'ΕΞΟΥΣΙΑ, which the Editors have frequently translated POWER in other parts of the New Testament, they could not afford to render in that dangerous sense here. And whilst, again, in some other places, in which they have departed from their model in using the word AUTHORITY, they have not scrupled to confess that they had done so, yet here it was not deemed prudent to draw attention to the difference; and the translation of the *Primate* is, accordingly, quietly slid away from, in profound silence as to the variation. What renders this still the more remarkable, is, that two explanatory notes are attached to this 12th verse, one of them to the clause containing the very word in question: and whilst the Editors entertain us in these notes with some sage and profound remarks of *Mr. Cappe*, they forget altogether once to mention the name of *Dr. Newcome*. In one of these notes, indeed, they treat us from *Mr. Cappe* with a sort of compensation for their

omissions elsewhere. For, in describing to us those who are called "Children of God," as the "partakers of a divine nature," they seem anxious to bestow upon men that *divine nature* which they refuse to our Lord. This is not ill contrived for their objects. It tends to familiarize the reader to the idea, that these words may be used in such a sense as is perfectly compatible with a merely human condition: and, therefore, if, after all possible prunings, interpolations, and glosses, they should at any time be compelled to admit that Scripture attributes a * *divine nature*

* The reader must before this be fully aware, that the grand *secret* of Unitarianism, throughout, is to retain *names*, and to reject *things*. By this alone it is contrived to keep up any appearance of a distinction between it and open *Deism*; to which, from the days of *Socinus*, it had continued for a long time to approximate by a gradual progress; but which it now approaches by such rapid accelerations, under the quickening impulses it has received in later days from *Priestley*, *Lindsey*, and *Belsham*, that it has become at length a matter of some difficulty to discover a deficiency of actual contact. Instances establishing the truth of the above position have been plentifully offered in the pages of this work. But there are some very recent evidences on this head, to which I cannot forbear soliciting the farther attention of the reader. In the *Monthly Repository*, (at present the grand Store-house of Unitarian Deism,) we meet with a proposal (Vol. viii. p. 111.) to admit the *use of the phrase*, DIVINITY OF CHRIST, affixing to it the sense merely of a *divine commission*; in other words, admitting it in the sense in which it would be equally applicable to Moses or Elijah. The writer, who proposes this, recommends it on the ground of the *denial of the Divinity of our Lord* having proved a

to our Lord; it is then to be recollected, that this may be done in a sense which will not in-

---

Stumbling-block, in the way of those whom it had been endeavoured to *proselyte* to the Unitarian doctrine: and for this reason he laments, that *Dr. Priestley* had, in a Tract of his, *professed* to direct his arguments against the DIVINITY of *Christ;* and he adds, (what deserves particular attention,) — "Were I a member of the Committee of the London Book Society, I should be strongly tempted to move, that the word 'DEITY' should be substituted for 'DIVINITY' in the title-page of the next edition." That is, I beg it may be observed, *Dr. Priestley*, who is already become rather old-style from the rapid progress of Unitarianism, is to be presented to the public in the modern taste of Hackney; and a false title to be given to the treatise of their deceased Champion, the better to delude and entrap the unwary. — This suggestion too, we shall see, has not been lost upon the party. For again in the ixth vol. of the same *Repository* (p. 428.) we find that one of their most active controversialists has published an Essay, to establish the propriety of distinguishing between the DEITY of Christ and his DIVINITY; in order that Unitarians may be enabled, consistently with their favourite notions as to the former, openly to assert their admission of the latter. But I submit it to Unitarian ingenuity, whether the matter of *appearance* might not be carried yet farther; and a tolerable sense discovered, in which the DEITY of Christ might be admitted *in words*, no less than his DIVINITY. *Dr. Priestley*'s remark on *William Penn*'s vindicatory declaration, "that he did not deny the ETERNAL DEITY of Christ," supplies a hint towards effecting this point. For, in showing how this declaration was reconcilable with *Penn*'s belief of the *perfect humanity* of Christ, *Dr. Priestley* observes, "he only appears to have meant, that the DEITY of the FATHER resided in the MAN Christ Jesus, which is" (he adds) "what *every Socinian* acknowledges." — See *Triumph of Truth*, p. 4. — Indeed it

terfere with his *proper humanity*, (as they call it); —exactly parallel to their mode of management

---

must be farther observed, that this idea of the admission of Christ's DIVINITY has already proved productive in the hands of Unitarians; for they assert, in the page of the *Repository* before referred to, that they can now speak of him as "MORE THAN MAN." Quere, may they not soon find some means of devising a sense for the word TRINITY itself; through which they may also profess a belief in that; so that at length, as far as mere *words* go, (*Dare verba* should surely be the motto of Unitarians,) the Christian may find nothing to startle him on entering the Vestibule of their *Anti-Christian* mansion? — They had long ago secured to themselves the free use of the term *Atonement:* they have now gained to their *vocabulary*, the *Super-human nature*, and even the *Divinity* of Christ. —

But, much as has been said in the course of these Volumes on their mode of treating the subject of the *Atonement* in their discussions of that doctrine, I have something of recent occurrence to lay before the reader upon this point, which cannot but convince him, (if he be not already convinced,) that their real object in admitting in terms a doctrine of *Atonement*, is, the more effectually to overturn its nature and to annihilate its substance. The Editors of the Unitarian Journal already spoken of, having, in their Number for December 1814, notified their intention of making the doctrine of the Atonement the subject of their special examination in a series of ensuing publications, and having for this purpose invited the free communications of their several correspondents; their first Number for the year 1815, accordingly, opened the promised discussion: and in the outset I find the following cautionary letter, which I deem too important not to transcribe entire. — "I perceive, that your thoughts" (addressing the Editor) "have been, and will, for a time, be much turned to the Scripture doctrine of *Atonement*. It appears to me very desirable, that some person

in another place, where they endeavour to level God to the nature of man, because our Saviour

---

should give us a simple view of that subject, devoid of all manner of controversy. All persons who read their Bible must see that much is said about it both in the Old Testament and the New. The question then is, *What is it?* IF WE ATTEMPT TO EXPLAIN IT ALL AWAY, OR MAKE WHAT IS SAID OF OUR LORD'S DEATH, IN RELATION TO IT, A MERE SHADOW AND THE SHADOW OF A SHADE, AND DO NOT GIVE THE PUBLIC SOMETHING DETERMINATE AND SUBSTANTIAL, THAT THEY CAN FIX AND REST THEIR THOUGHTS UPON, I AM VERY MUCH INCLINED TO THINK THAT THEY WILL CONTINUE TO VIEW THE SUBJECT IN THE MANNER THEY NOW DO AND LONG HAVE DONE. Nothing, not a word of a controversial nature should be said in it, concerning the person of our Lord, &c. that the reader's mind may not, on that account, be prejudiced against it. Some writers, by attempting too much, effect little or nothing. They forget, *hasten slowly.*" — To this is subscribed the name of *J. Jevans*, a staunch and zealous Unitarian, who had been a pupil of *Mr. Belsham*; but who, as may be collected from the preceding note, holds notions on the subject of expiation of a much higher order than his Tutor. Now, on this letter of a sincere friend to Unitarianism, and well acquainted with its *esoteric*, I make no comment. — Nothing can be here wanting to assist the reader's digestion. — As to the writer of this letter, it is probable, that he felt it *necessary* to suggest the cautions which it contains, from the extravagant manner in which Mr. Belsham had, just before, in the controversy with him on the subject of the Jewish Sin-offerings, represented the nature of the Atonement by the blood of Christ: pronouncing, as we have seen in the foregoing note, that "the blood of Christ was not shed as an expiation for *moral* offences," and consequently not shed in expiation of offences at all: from which it follows, that, when our Lord himself declares that his *blood*

had reminded the Jews of the language in the Old Testament addressed to men, "Ye are Gods."

But to return. We have now considered a second case, in which the Editors have departed from the translation of *Primate Newcome;* in which they have made no acknowledgment of the departure; and in which the departure is

---

was shed for the remission of sins, he can mean nothing that relates in any degree to human offences of any kind at the present day: or that, in other words, *Atonement* (so far as men are now concerned,) means, precisely, NOTHING. *Remission of Sins* might, indeed, be considered applicable to the *Candlesticks of the Temple,* or to *our Lord himself; their sins* and *his* might, it seems, *be remitted:* (see *Mr. Belsham* in the paper before quoted; also *Imp. Vers.* pp. 514. 518.) but as to the entire race of human beings now existing, there is *no sense* of the words, in which, (according to our *Improved* Expositors), the shedding of blood can be conceived to have any connexion with the *remission of* THEIR *sins.* Well indeed might *Mr. Jevans* take alarm, lest even "*the shadow of a shade*" might not be left.

I had nearly forgotten to mention, what certainly ought not to be omitted, that in the paper of *Mr. Belsham* already alluded to, that writer has made a discovery of the true character of *sin-offerings,* which he represents to be nothing more than "*fines to the crown.*" (*M. Rep.* vol. ix. p. 754.) So that, to the several theories of sacrifice which have been brought under review in the second of the two *Discourses* in this work and the corresponding *Illustrations,* must now be added, at least so far as the Mosaic institution of sacrifice is concerned, this new one of *Mr. Belsham:* that, namely, of the sacrifice being a FINE; or as he expresses it, in relation to the Theocracy, "A FINE TO THE CROWN.'

calculated to promote their peculiar opinions. — To proceed to a third instance of the same description. —

In Number III. we find the words, "HATH ASCENDED," used by the Unitarian Version in place of the Primate's rendering, "GOETH." This, however, is acknowledged. But we also find instead of the clause "who WAS in heaven," the following substituted, ["who IS in heaven."] — Now here the reader should be apprized, that, in addition to the obvious and important difference of the words "IS" and "WAS" in this passage, there is another most material one contained in the notation of the *brackets*. The *Primate* had stated in his preface (p. iv.) that he "places between brackets, those words, to which *Griesbach* has prefixed a mark, denoting, that they should *probably*, though *not certainly*, be expunged." The Editors, who profess to follow *Newcome* throughout, agree with him in this notation likewise, stating the same thing that he has done, precisely. (Introd. p. xxxiii.) The brackets then appearing in the text before us, it is to be concluded, that they appear in *Newcome's;* and also, that, in the Greek text of *Griesbach*, there is found that particular mark, the existence of which the brackets were to indicate. But, the truth is, the Editors here differ directly from both the models which they profess to follow. The brackets are *not* in

Newcome. And the mark is *not* in *Griesbach.* There is, on the contrary, another sort of mark found in *Griesbach,* indicating a very different character of the reading — " omissio *minus* probabilis:" (*Prolegom.* p. xc.) — a circumstance, which might in itself naturally have guarded even a heedless transcriber against the notation that has been used. We have here, then, in the body of the text, a declaration, that the clause in question is, to a *high degree of probability,* SPURIOUS: whilst *Griesbach* and *Newcome* ascribe to it no such character, and the latter presents it in a form carrying with it no mark of suspicion whatsoever. Are we then to suppose this careful and significant demarcation by the brackets, to which nothing corresponding occurs in either *Griesbach* or *Newcome,* as well as the substitution of " IS " for " WAS,"—to have been, *both of them,* " slips of the pen, or errors of the press;" both occurring without the slightest notice of the variation; and both occurring together, in a clause of considerable moment in the Unitarian question, and one also to which a note is annexed relating both to the authenticity of the clause and to its meaning; — the attention of the Editors of course specially directed to both the points of difference, and yet neither of them glanced at by a single observation?

With the note itself, I have, strictly speaking,

no concern. But, as tending to evince the great anxiety of the Editors to get rid of the words in the text altogether, and, consequently, as marking the importance they attach to them, the consideration of it becomes of value: inasmuch as the silent desertion of their professed models is thereby rendered the more obviously significant. — First, as a reason for affixing the mark of *highly probable spuriousness*, the note states, that "the clause is wanting in some of the best copies." Now, to come to direct matter of fact; *how many*, and *what* are these copies? The Editors have not chosen to put us in possession of this knowledge. — Upon the whole, *three*: and of these, one being so late as the 11th or 12th century, the testimony reduces nearly to the two remaining MSS. or perhaps, more properly speaking, (one of these being not earlier than the 8th, or probably the 9th, century,) to the single authority of the *Vatican*, a Manuscript undoubtedly of high antiquity. But the omission of the clause in these three MSS. *, whilst it is found in *every other* unmutilated MS. of the great number referred to by *Griesbach*, can be of little weight in the mind of any real critic,

* The clause is wanting also in one Version, the *Ethiopic*; and in one of the Fathers, *Greg. Naz.* in a part of his works, whose genuineness has been questioned. *Every other Version*, however, and *every other Father*, who cites the passage, has the clause.

and would have been met with derision by the Editors themselves, and set down as a proof of the weakness of the cause it was advanced to support, had it been adduced as a reason for impeaching the authenticity of any passage of Scripture, that appeared to the Unitarians to sanction their notion * of the *proper humanity* of Christ. — However, labouring under misgivings, that this "*some of the best* copies," when examined into, might be found totally wanting in weight, the note, in the second place, proceeds to say of the clause in question, — "*If* its authenticity is allowed, it is to be understood of the knowledge, which Christ possessed of his Father's will.† See John i. 18." — that is, the

* Though in John i. 18, the very same authorities which have been here given, (excepting that of the *Vatican*,) joined with two *Syriac* Versions, (the *Peschito* and the *Philoxenian*,) and also the *Ethiopic*, and followed by a host of the Fathers from *Ignatius* downwards, support the reading of Θεὸς instead of υἱὸς, the Editors do not feel it necessary, upon the strength of these authorities, to give the name of GOD to *the only begotten of the Father*. — Such is the consistency and impartiality of these inquirers after revealed truth!

† We find a reference here made to John i. 18. Now it is whimsical enough, that on John i. 18. (where the participle occurs exactly as it does here, ὁ ὤν,) the Editors state in their note, that "who *was*" is preferable to "who *is*:" although they *here* depart from *Newcome*, in changing "*was*" to "*is*." Thus even their own references support each other. They change the *past* into the *present*; and then refer to a passage where they say the *present*

idea of our Lord's being, or having been, actually in heaven, is to be got rid of at all events. —The

---

ought to be changed into the *past*. — But, let this go with the rest. — As to the departure from *Newcome* in this particular, they will probably tell us, that although they have here departed from him, yet they have only given us the rendering of the Received Version. True—but they pledged themselves, *in all cases*, either to abide by *Newcome*, or to give notice of the departure. Again, they may pretend, that, in their change of the *past* into the *present*, they could not at all events be supposed to have sought any advantage to their cause; as, by this, they but coincide with the *Received Version*. But when they have themselves told us, in a passage which they admit to be precisely parallel, that the *past* is the true interpretation, they compel us to look for some special reason for their abandoning it, when it was presented to them by their own model. This reason it will not be difficult to discover, when it is recollected that the object with the Editors of this new version is, not merely to defeat the doctrines of Trinitarians, but also those of all denominations of Christians that lie in the graduations of the scale between the station of Trinitarians and that part (below the freezing point,) where these new-light Unitarians choose to place themselves; — all, in short, that attribute to our blessed Lord any quality that would raise him above that meagre skeleton, which these writers present to us in his stead. Now, it is obvious, that, in the *literal* sense of the word "*heaven*," the *past time* is necessarily connected with the opinions of all these; and even to the unreflecting mass of Trinitarian believers it might be supposed to appear rather startling, to speak of our Lord, at the same time that he was addressing the Jews in a human form, as being at that very time actually in heaven. And, accordingly, Unitarians have not failed to press this as a difficulty quite insuperable. The *present tense* is therefore preferred by the Editors, manifestly with good policy, as leading so many classes of Christians to

passage is spurious: — or, if that point cannot be carried, then comes the gloss — the words, "WHO IS IN HEAVEN," — "are to be understood of the knowledge which Christ possessed of his Father's will;" — or, as it is given in due form by *Mr. Belsham*, (who is employed throughout his *Calm Inquiry*, in giving full and fair shape and proportion to the crude conceptions of the Editors,) — "WHO IS INSTRUCTED IN THE GRACIOUS PURPOSES OF GOD TO MAN." (p. 53.) Thus, they who tell us, that the entire investigation of

---

relinquish the literal sense of the passage for that figurative one, which they propose, and which is essential to their system. Thus *Mr. Lindsey* says, on the words "who IS in heaven," — "these *cannot* be taken literally: for the *Son of Man* could not be in heaven *at the same time* that he was upon earth: it is *therefore* (he adds) to be considered (like John i. 18.) as metaphorical language," signifying, "the being admitted into the secret councils of God." (*Second Address*, p. 60. *Sequel*, p. 218.) Thus the *present tense* was indispensable to the Unitarian designs upon this verse of John. But it is only in the minds of such as do not clearly discern the real doctrines of Scripture, that any difficulty can be raised from reading the words in the present tense. For, whether we take the words in the sense in which *Campbell* uses them, as representing our Lord as saying, that *heaven is the place of his abode;* or as stating (with *Doddridge*) that *even then, whilst he was speaking, he was actually present in heaven by his divine nature which fills both heaven and earth;* — the whole comes but to the plain declaration of that which is asserted in almost every page of the N. T.; namely, that our *Lord Jesus Christ* was at the same time both GOD AND MAN.

Scripture truth requires only "a sound understanding and an honest mind," and that learning and subtlety are "by no means necessary to settle the important question concerning the person of Christ, the inquiry being into a plain matter of fact," (*Calm Inq.* p. 5.) — contend, that the *plain and obvious meaning* (of course) of the words, "WHO IS IN HEAVEN," is, WHO IS INTRUCTED IN THE GRACIOUS PURPOSES OF GOD TO MAN.

What degree of value the Editors attach to the due *managing* of the passage, it will not be difficult to infer from what has been said. But we are not left to inference upon this subject. The truth is, that this passage, and those* that

* I subjoin here a few of the passages connected with this particular subject, together with the glosses of the Unitarian Editors.

John i. 18. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

Common Version.	*Unitarian Gloss.*
No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.	"No one knows the purposes of God, but his faithful servant and messenger, Jesus Christ, who is instructed in his counsels, and has revealed his will." *Calm Inq.* p. 53.

John iii. 13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.

speak a similar language in the sixth chapter of John, have always puzzled Unitarian writers

Common Version.	*Unitarian Gloss.*
And no man hath ascended up to Heaven, but he that came down from Heaven, [even] the Son of Man, which is in Heaven.	"No one has ever been admitted to a participation of the divine counsels, except the Son of Man, Jesus of Nazareth, who has been commissioned to reveal the will of God to men, and who is perfectly instructed and qualified for this office." *Calm Inq.* p. 53.

John iii. 31. Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί.

Common Version.	*Unitarian Gloss.*
He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth, he that cometh from heaven is above all.	"He who cometh with a divine commission is superior to all: he, who is of the earth, manifests the origin of his teaching, and his words have not their requisite authority. He, who cometh with a divine commission, is superior to all." *Calm. Inq.* p. 55. *Unit. the Doct.* &c. p. 261.

John vi. 38. Καταβέβηκα ἐκ τοῦ οὐρανοῦ.

Common Version.	*Unitarian Gloss.*
I came down from heaven.	"My doctrines and mission are of divine authority." *Calm Inq.* p. 60. *Imp. Vers.* p. 219.

John vi. 62. Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον;

more than almost any other in the New Testament. Of the text before us *Mr. Belsham*

Common Version.	*Unitarian Gloss.*
What if ye shall see the Son of Man ascend up where he was before?	"What if ye shall see the Son of Man displaying a still more intimate acquaintance with the purposes of God, and revealing truths which would be still more remote from your apprehensions, and offensive to your prejudices? (*Unit. the Doct.* &c. p. 254.)" —or, as Mr. Belsham has it, —"go farther out of your reach, and become still more perplexing and mysterious?" *Calm Inq.* p. 67.

On the last text Mr. Belsham remarks, that our Lord had purposely employed "enigmatical discourse" in this place, that he might offend and repel his selfish hearers: and that, in the 63d verse, he desires them to look to the "hidden meaning" contained in it as the only thing useful. Thus we see, that the "inquiry into a plain matter of fact" (*Calm Inq.* p. 5.) turns out, when Mr. Belsham pleases, the investigation of the *hidden meanings* of the *enigmatical* discourses of our Lord, which at times he purposely rendered still more *perplexing* and *mysterious:* and this, it must be observed, not merely for the purpose of misleading those whom he immediately addressed, but with the certain effect of misleading thousands and tens of thousands of sincere and humble followers. For even down to the present day, under the supposition that our Lord's words meant what they plainly express, do we not find that the Christian world has remained altogether unacquainted with the hidden meaning of the last important text; and might indeed remain for ages yet to come unacquainted with it, were it not, that

confesses, that it "is a text, the right under-

Mr. Belsham has, as he informs us himself, for the first time made the discovery? And, unfortunately, even now that he has made it, the interpretation, he tells us is so "different from the plain meaning of the words," that it will be "called a forced" one, and will, therefore, most probably, after all be rejected by the unmanageable common sense of the world. Le Clerc, it is true, he admits, "seems to have hinted at something similar;" but the actual full discovery of it has been reserved for himself. At the same time he proposes it, (as he *avers*,) with great "diffidence:" and his respect for St. John is such, that he seems glad that "there is no occasion to have recourse" (like Dr. Priestley,) "to the supposition of a lapse of memory in the Evangelist." (*Calm Inq.* p. 65.) His hidden meaning has enabled him to *get rid* of the inference of our Lord's pre-existence, *without* that supposition. One thing undoubtedly must be admitted, that, whatever be the *mystery* here, Mr. Belsham is the best entitled to explain it: for it has been, all of it, his own creation. The powers of language cannot give greater plainness: nor can any powers of confounding language that this writer may call to his aid, (and scarcely any can be greater than those he has here employed,) involve our Lord's words in the slightest perplexity. *Mr. Lindsey*, from whom Mr. Belsham has copied most of his expositions of Scripture, had been rather unfortunate in his experiments on this passage: for, having admitted that our Lord spoke here of his *actual ascension into heaven* which was to take place after his death, he was obviously bound to explain the words "*where he was before*" *in reference to the* same place, and so to admit our Lord's *previous existence in heaven*. But as *this* was by no means to be conceded, he was obliged to make the relative, (whose force the word *where* possesses,) mean something different from its own antecedent. "When you shall see me go up *to heaven*, to God (alluding to his future ascension,) *where I was before*; i. e. from whom I have received my instructions

standing of which is of *great importance* in

---

and authority." (*Sequel*, &c. p. 221.) This was too monstrous. It was too open a subversion of the principles of language. *Mr. Belsham*, therefore, seeing no way for him in this direction, was driven upon the wonderful discovery which he has made.

I do not mean to enter into a formal exposure of the Unitarian glosses that have been cited. They sufficiently expose themselves. I have adduced them merely to show to what sad straits Unitarians are reduced, in their endeavours to escape from the force of plain Scripture language; and what consequence they attach to every circumstance, however minute, that may enable them to fritter away the evidence of our Lord's *pre-existence*, *Bishop Burgess*, in his excellent Tract, to which I have already frequently referred, has exhibited various other such glosses, and observed upon them with the ability and learning which belong to him. (*The Bible*, &c. p. 68. — 96. *Dr. Nares*, also, in his *Remarks*, (2d Ed. p. 102 — 109,) has judiciously exhibited the weakness and inconsistency of the principle, on which these glosses are attempted to be sustained. With respect to the true and undoubted meaning of the passages themselves, that has been so firmly established, and placed upon such an immovable foundation by all the great commentators who have treated of them, that as for the idle attempt of the unlearned and sophistical critics of the Unitarian School to disturb it by their expositions, (and by *such* expositions,) they might as well indulge in the hope of shaking St. Paul's with a breath. I shall therefore detain the reader with but a few remarks: and these, not for the useless purpose of defending texts that do not require defence against such criticisms, but for one which I conceive to be more important,—that of making him a little better acquainted with the absurdity of the criticisms, and the incompetency of the Critics.

On John iii. 13. it is observed by the Editors of the Uni-

settling the controversy concerning the pre-

---

tarian Version, and enforced with much emphasis by *Mr. Belsham* and *Dr. Carpenter*, that to "*ascend into heaven*," signifies "to become acquainted with the truths of God:"—and that, consequently, the "correlative" to this, (the *opposite*, they should have said,) to "*descend from heaven*," must mean "to bring and to discover those truths to the world." *Imp. Vers.* p. 253. *Calm Inq.* p. 48. *Unit. the Doct. &c.* p. 253. Now, allowing these gentlemen all they wish to establish as to the first clause,—that *to go up into heaven*, means *to learn and become acquainted with the counsels of God*,—what must follow, if they reasoned justly upon their own principles? Plainly this, that *to come down from heaven*, being precisely the *opposite* of the former, must mean *to unlearn or to lose the knowledge of those counsels*: so that, so far from *bringing and discovering* those counsels to mankind, our Lord must have *disqualified* himself for bringing any. Had, indeed, "ASCENDING *into heaven*" meant "BRINGING the truth (any where) FROM men," then "DESCENDING *from heaven*" might justly be said to mean "BRINGING it back TO men." Whatever, in short, ASCENDING may be supposed to signify *in any figure*; DESCENDING must signify the *opposite* if *the figure be abided by*: and, therefore, if to ASCEND be to *learn*, to DESCEND must be to *unlearn*. When *Æschines*, in the picture of the *Theban* calamities, which he presents to the *Athenians*, speaks of the misery of their being reduced μεταμανθάνειν τὴν ἐλευθερίαν, he clearly conveys the idea of the *opposite* of *learning* liberty. Had he been told by a Unitarian Critic, (the hypothetical anachronism will I hope be pardoned,) that that *opposite*, instead of being to *unlearn*, or *lose the knowledge* of liberty, was to *bring* and *spread the knowledge* of it every where, he would have found himself sadly mistaken in the force of that fine expression with which he meant so powerfully to work upon the feelings of his countrymen. *Mr. Belsham*, indeed, contents himself with *asserting*, that "the figure is preserved, if the person spoken of *ascends* to *learn*

existence of Christ." (*Calm. Inq.* p. 40.) The

---

heavenly truths, and *descends* to *communicate* them." (*Calm Inq.* p. 51.) Now can any conceivable meaning be assigned to this? *Ascends, whither?* — no where. *Descends, whence?* — from no place. The "figure then is preserved" by using the *words* "ascend" and "descend" when there is neither *ascending* nor *descending*. *Mr. Belsham* and the Editors for the word *ascend* read *learn*, and for *descend* read *communicate*; and yet would *retain* the *words* in the very figure that has *dismissed* them. Let them admit an actual *ascending* and *descending*, and then, indeed, the *opposition* is preserved, but the *figure* is gone, be the *objects* of the ascent and descent what they may. Thus these critics employ the words *at the same time* in a literal and in a figurative sense. If we say, you destroy the opposition; then they present the words *ascend* and *descend* literally. If we say, then you grant an actual *ascent* and *descent*; they immediately tell us they use the words but figuratively. — "Quo teneam" — ? *To communicate* is manifestly *not the opposite* of *to learn*: so far from it, that in the Hebrew language it would be actually considered but as a different conjugation of the verb: thus *Hiphil* converts the verb בּוֹן from the one sense to the other, and the verb לִמֵּד is every where applied to both indifferently. In the true sense of the word *communicate*, or *teach*, which is to *cause others to learn*, if "the figure were properly preserved," it would be said, not that our Lord *descended from heaven*, but that he *made others to ascend thither*, as he had done himself.

Lud. Raphelius, who was, indeed, a scholar and a reasoner, and therefore knew how to give to all these considerations their proper weight, felt it impossible, although he had been led to admit the figurative meaning of the first clause, to allow it to the second. "Facile quisquam in has cogitationes incidere posset, ut putet, si ASCENDERE IN CŒLUM idem sit, quod SCIRE mysteria divina, *oppositum* DESCENDERE idem fore quod NESCIRE." (See his Preface to his Father's Annotations, § 17.) And, accordingly, this writer, whose

corresponding text in John vi. 62. "he also

knowledge enabled him to perceive that the objection was *vital*, and could not, consistently with any sound principle either of criticism or logic, be overturned, did not hesitate to reply to it, that the *second* clause was to be taken *literally*; nothing being more usual than that two words of opposite import should be taken, in the same sentence, the one in a *figurative* and the other in a *literal* sense. In this he repeats the opinion of another distinguished critic; and out of the examples which, he says, abound in the Sacred Writings, he thinks it necessary to adduce but one, from 1 Thess. v. 4, 5. 7, 8., in which the words *day* and *night* are manifestly used in this manner. *Mr. Belsham*, however, directly contradicts the position of *Raphelius*; and asserts, that in the passage before us, "if the first clause is figurative, the second is figurative: and if the first is literal, the second is literal." (*Calm Inq.* p. 50.) So say the Editors (of whom *Mr. Belsham* is one) with increased emphasis. (*Imp. Vers.* pp. 208. 226.) This in truth they deem the great strength of their cause: and it is on this principle that they confess that they are enabled to explain away the meaning of the phrase *descend from heaven*, "WHEREVER IT OCCURS" throughout the writings of St. John. (*Imp. Vers.* p. 208.) As this, then, is a main point, *Mr. Belsham* is careful not to admit the instance adduced by *Raphelius* as sufficient; and demands more examples, before he will consent to relinquish this essential canon of Unitarian criticism. Now, I should certainly not hesitate to comply with *Mr. Belsham's* demand, by supplying the examples he requires, but that he and his brother editors have saved me all trouble upon that head, by producing sufficient from their own stores, bearing, also, upon the very question before us. John xiii. 3. and xvi. 28. they translate, "He *came from God*, and was *going to God*:" and "I *came forth from the Father*, and am *come into the world*: again, I *leave the world*, and *go to the Father*." The note of the Editors on the former verse, and consequently upon the latter, (on which they refer to the former

admits, has always been considered as "the

with which it corresponds,) thus explains the second clause — "he was *going to God*, to *give an account of his charge*: his public mission and ministry being ended." That is; the Editors take the words of the *second* clause, *literally*, of our Lord's departure from the world; and yet they at the same time insist on the *figurative* application of the *first* clause, as in reference to their sense of the words in John i. 6. — *Mr. Lindsey*, also, (the favourite expositor of the Unitarians,) in like manner with the Editors, takes the two corresponding clauses in these verses, the one in a figurative and the other in a literal sense: and for the purpose of justifying his use of the words "*coming into the world*" in a *figurative* sense, whilst the words "*leaving the world*" must be taken in a *literal* one, he adds, that "it is frequent with the best authors, and the *sacred writers in particular*, when the same words are put in opposition to each other, to take the *one* in a *literal* and the *other in a figurative* sense:" and in support of this he instances, besides the passage in 1 Thess. already adduced from Raphelius, Matt. viii. 22. (See *Comment. and Essays*, vol. i. pp. 395, 396.)

Now, I must beg the reader's attention to this assertion of *Mr. Lindsey*, as tending to supply us with a direct proof of a degree of unfairness in *Mr. Belsham*'s treatment of this subject, to which I should be unwilling to give the true appellation. He had, as we have seen, pronounced the single instance adduced by *Raphelius* insufficient to establish his position; and had observed upon *Raphelius*'s assertion that examples were numerous, — "it is singular, that, if examples are so numerous, only one should be produced:" (p. 51.) clearly intimating that he knew of no other that could be advanced in behalf of *Raphelius*'s opinion. Now, independently of those two very important examples which the Unitarian Editors (himself included in the number) have supplied, we find him (at p. 104 of his *Calm Inq.*) actually refer to the very example quoted by *Mr. Lindsey*; and repeat his very words, which have been just cited, in sup-

palmary argument for the pre-existence." (p. 64.)

---

port of the admission of both the figurative and the literal sense in the contrasted clauses. *Mr. Belsham*, then, *knew* of other examples besides that one adduced by *Raphelius;* and yet speaks and argues as if he *did not;* and draws his conclusions, and establishes his canon, on the ground that none other *could* be adduced. Is this the love of truth which belongs to Unitarians? Long may such truth be the "*aversion*" of the Clergy of that Church, which he indecently and presumptuously reviles! It is no apology for *Mr. Belsham*, that he is desperately pushed in this case, and that unless he can establish his canon, all is over with Unitarianism, and the doctrine of the pre-existence rises triumphant. He will not content himself with begging quarter, like *Mr. Lindsey*, when, after struggling in vain to extricate himself from the meshes of that net in John vi. 62. in which all Unitarians are caught, he ends his fruitless endeavours with saying,—"But should we not have been able to develope its meaning, will any be so injudicious as to say, that one obscure passage concerning Christ," (so obscure as simply to say that our Lord was to *ascend where he had been before,*) "is to be set up against the whole stream and tenor of the Scripture declarations concerning him?" (*Second Address*, p. 71.) This, it will be readily admitted, is a decided confession on the part of *Mr. Lindsey*, that he is not able to divest this passage of a sense which establishes the doctrine of our Lord's pre-existence. However, as he finds it so intractable, he brands it as "*obscure*," (as well might he speak of the darkness of a sun-beam,) and then half-supplicates, that it may not be urged in support of a doctrine which it unequivocally announces; threatening at the same time to call any person "injudicious" who shall give it this obvious application.

Mr. Belsham, however, does not seem to think the terror of this imputation a sufficient safeguard; and therefore deems it more prudent not to make any such confession as *Mr. Lindsey* has made, lest an ungenerous use might be made of it.

And, accordingly, he labours with all his might

He saw that *Mr. Lindsey* had been brought into his difficulties, by allowing, in two antithetical clauses, a figurative interpretation of the one and a literal interpretation of the other; and therefore he was resolved, at all events, *per fas et nefas*, to maintain the canon, that requires *both* to be taken *literally*, or *both figuratively*. So he and the Editors put the canon, *pro formâ*, with an air of great impartiality: but as they have in truth turned almost the entire of the N. T. into figure, the latter member of the canon being what they really held in view, the former they might as well have omitted. They are undoubtedly somewhat puzzled in the application of this rule to the passages in John xiii. 3. and xvi. 28.: and, as I have already mentioned, the Editors actually desert the canon here, if their words have any meaning. But *Mr. Belsham*, when he stands single and detached from his brother Editors, takes a different ground, and, with a hardihood that falls to the lot of few, (and that might almost tempt one to exclaim with Horace, "O te Bollane cerebri felicem,") at once removes the difficulty, by asserting that *all is to be taken figuratively*. "As Jesus *came into* the world, when he appeared in public as a messenger from God; so, conversely, he *left the world*, and *returned to the Father*, when his mission closed, and he ceased to appear any longer as a public teacher." (*Calm Inq.* p. 104.) So that, in *Mr. Belsham*'s idea, our Lord *left the world* only *in a figure;* as a person is said to leave the world, who retires from public life. Our Lord then means nothing, in reality, of *leaving the world* and *going to the Father*, when he says he is about to do so. *Mr. Belsham*, I believe, stands the single writer in the whole world (unless, *possibly*, Dr. Carpenter, whose meaning I do not quite understand, may agree with him,) that could venture such an assertion. The thing is too clear for doubt. All commentators of whatever description, Arian and Socinian, as well as Trinitarian, have hitherto, however they might endeavour to explain it, uniformly admitted that our Lord spoke literally of his leaving the world, and going to

through no less than eight and twenty pages

---

the Father. But *Mr. Belsham* says, they are all wrong — it is no such thing — "it is better to take both clauses figuratively." And this is precisely his *proof:* neither more nor less. "IT IS BETTER." Why? Simply because it is better to degrade the *Son of God*, the *Saviour of the world*, to the condition of mere man. *Mr. Belsham* has no where assigned any other reason, why "IT IS BETTER." — As the *Monthly Review* will not be suspected of any extravagant leaning to orthodoxy, I will quote here a passage from it upon this subject. — "When, however, the coming *from* is contrasted with the return of Christ *to* the Father, as in John xvi. 28., where the obvious meaning of his words is, 'I left the Father to come to you; again I leave you to go to the Father,' it seems *impossible to evade the inference*, that Christ existed before his appearance amongst men." (vol. lxviii. p. 271.) In contending, that all here is *figure*, *Mr. Belsham*, it should be observed, not only flies in the face of the common sense of mankind, but he directly contradicts the declaration of the Scripture itself upon this head. "His disciples say unto him, 'So now thou speakest *plainly*, and speakest *no dark speech;*'" no figure of speech, but language in its plain, obvious, and literal acceptation. So little did the disciples imagine, that, when our Lord informed them that he was about to *leave the world and go to the Father*, he meant to say that he was *not* to leave the world and go to the Father, at all! But *Mr. Belsham* is used to set but little value on the judgment of an Apostle. *Priestley*, *Lindsey*, or *Cappe*, have more weight with him at all times than *Peter*, *Paul*, or *John;* and display infinitely a clearer and more unprejudiced perception of the truths of revelation.

We have seen that *Mr. Belsham* strenuously maintains, that "ascending into heaven" merely signifies *knowing the divine counsels:* that when our Lord describes himself as "coming down from heaven," and again as "ascending up where he was before," he means only, by the first, that he *had a divine authority;* and by the second, that, "*having*

of the most extraordinary quagmire in which

---

spoken what had given offence, he would go on to speak things still more perplexing and offensive to his hearers;" and that, when he talks of "leaving the world and going to the Father," he intends simply to announce the *finishing of his ministry*. After a lengthened review of the various passages in which these and similar expressions occur, a review extending through more than a hundred pages, *Mr. Belsham* is found congratulating himself on his success in proving, that these, and such phrases, wherever they occur, mean nothing whatever of that which they express; neither of *going into heaven*, nor of *coming from heaven*, nor of *going to the Father;* but that they plainly and solely relate to the *learning and revealing the divine purposes.* (See *Calm Inq.* p. 152.) So extended an examination of texts of Scripture *Mr. Belsham* had however rendered in a great measure unnecessary; for, by his knowledge of Astronomy he pronounces himself entitled to assert, that no such thing as a local heaven can possibly exist. This is "a puerile hypothesis," which the "modern discoveries in Astronomy" enable him to laugh to scorn. What these "modern discoveries in Astronomy" are, *Mr. Belsham* has not informed us. Not only his Morals and his Theology have been given to the world, but his Logics and Metaphysics also have been vouchsafed to us, together with a slight specimen of his Mathematics. What a pity that his Astronomical discoveries have not likewise been made known! It must, indeed, be observed, that he feels himself so strong upon the *just and natural views* of Scripture language which he has presented to the reader, that he voluntarily forbears to lay that stress upon this *à priori demonstration*, which the cogency of his Astronomical proofs would, it is to be supposed, have justified, had he produced them. To explain the matter more fully, he adds, that the whole of the idea of a "local heaven" is an "absurd Jewish notion," for that "God is at all times equally and every where present: and heaven is a *state*, and not a *place*, and that to be perfectly virtuous and perfectly happy is to be in hea-

any person pretending to criticism ever plunged,

---

ven, whatever be the local situation of the being in question." (p. 55.) It must follow of course, that *being in heaven*, or *ascending into heaven*, considered locally, can be no other than a gross absurdity, and of course can never be the meaning of Scripture, under any form of expression however unequivocal. To direct *Mr. Belsham's* attention to the numerous passages, throughout the Old and the New Testament, in which the idea of a local heaven is explicitly conveyed, would be vain. To direct his attention to *Bishop Burgess's* remarks upon this subject in his *Letter to the Bishop of Gloucester* (pp. 15—17) would be equally vain. But I should be glad to learn, in what manner *Mr. Belsham* and his brother Editors would dispose of the passage in 1 Thess. iv. 16. 17.; and in what sense they would set about explaining our Lord's *descent from heaven* as it is there described, on which they have in their comment taken good care to preserve a profound silence.

But, having seen that *Mr. Belsham* has established by his Criticism that the words "ascending into heaven" *do not* mean "ascending into heaven," and by his Astronomy that they *cannot* mean it, what shall we say, if we find this very writer contending, on another occasion, for this very ascension of our Lord in a *literal* sense; and contending for it, in a part of Scripture, where there are no words to express it; and where, in truth, it is manifest, almost to demonstration, that no such thing has been intended? The passage I allude to is 1 Pet. iii. 19., in which the simple expression Πορευθεὶς, *having gone*, *Mr. Belsham* asserts, is to be understood of our Lord's *ascension into heaven*, "postquam in cœlum ascendit," as he adopts from *Grotius*. Thus the mere word which signifies to *go*, is made to convey that *ascent into heaven*, which the same word, when coupled with *the Father*, (*I go to the Father*, πορεύομαι πρὸς τὸν πατέρα,) and even the very phrase *go up into heaven*, are not allowed to signify; and which, from astronomical proofs, it is averred, they *could not* signify.—*Dr. Carpenter*, whose criticism and science both coincide

for the purpose of removing, or overlaying, that

---

with those of *Mr. Belsham*, in depriving the several passages that speak of our Lord's *going up into heaven*, and of his *descending from heaven*, of any signification, or the possibility of any signification, at all connected with the actual ascent and descent which they literally express, (*Unit. the Doct.* &c. pp. 256, 257.) coincides with him likewise in attributing to the simple word πορευθεὶς, in this passage of 1 Peter, the idea of an *actual ascension into heaven*. See *Unit. the Doct.* &c. p. 227.; to which page I would refer the reader for one of the most complete specimens of Unitarian exposition to be met with in the same narrow compass; it seldom happening, that it is necessary, even for the Unitarian, to disturb the just meaning of *every* word in an entire passage of Scripture; which is almost literally the case here. The violent departure from all principles of criticism and grammar in the explanation given of it by the Unitarians is perhaps their best refutation. The remarks of *Bishop Burgess* on the passage itself, and on the Unitarian treatment of it, are well worthy of attention; and particularly his animadversions on the unfair use made of *Schleusner*'s name by *Dr. Carpenter;* by whom the authority of that writer has been applied to give countenance to that interpretation of the passage which he directly opposes. (*The Bible*, &c. pp. 87, 88.) With the sense of the text itself, which has been again and again abundantly established beyond the reach of Unitarian cavil, and on which *Bishop Burgess* and *Dr. Nares* have recently referred to the best sources of interpretation, I mean not to concern myself. My object is merely to show how Unitarian critics proceed in their treatment of Scripture, asserting and retracting; raising up and throwing down; demonstrating the impossibility of a certain thing at one time, and grounding arguments on the familiar assumption of this very thing at another: and all simply referred to the one standard, "IT IS BETTER;" that is, it corresponds better with the Unitarian theory that has been laid down, antecedent and paramount to Scripture; and by which, being *established* by REASON, (so at

obnoxious sense *, which, until the present day, had been given to these passages by Christians of *all parties and denominations, Socinians* themselves even not excepted. At the same time, we find, at the conclusion of his labours, the confession fairly made, that the interpretation which he had been toiling to establish "will be called a *forced* interpretation; and that it is certainly very different from the plain literal meaning of the words." (p. 67.) However, it is an interpretation, which recommends itself most strongly to *Mr. Belsham*, by its efficacy in clear-

---

least they tell us,) Scripture is in all cases to be judged. Thus our Lord's ASCENSION is to be let in here, where it is *not* spoken of; and to be rejected in other places, where it *is* spoken of: and both for the same reason. Our Lord's pre-existence is evaded in the one place by the *admission*, and in the others by the *rejection*. "IT IS BETTER," therefore, as *Mr. Belsham* says, to act thus in these several places respectively.

* It must be observed, that the *sense* I speak of here is the *primary* sense of the words, implying a *local ascent and descent*, and a *real heaven*; which the *old Socinians* (as has been adverted to p. 87. vol. i. of this work,) applied to the notion of our Lord's being taken up into heaven after his baptism: so that, whilst they admitted the plain and obvious meaning of the words, they avoided the inference of the *pre-existence*. Socinians, again, of a later day, speak of our Lord's being in heaven as a matter of *vision*, (like that of St. Paul,) which he had not been able to distinguish from reality. But, however they might explain the matter subsequently, none ever attempted to clear away the meaning of the words altogether in the first instance, as the Unitarians of the present day have done.

ing away from a part of Scripture which had been *hitherto supposed to speak expressly* of our Lord's pre-existence, and to contain allusions to his death, his atonement, and the institution of the Eucharist, every notion connected with these subjects. (p. 68.) Whatever tended to smooth the way to an interpretation productive of such vast advantages to the Unitarian cause, so vast as to strike at the foundation of the great essential truths of Christianity, must have been acceptable; and, therefore, the (*unnoticed*) departure from the *Primate* and *Griesbach*, in John iii. 13. was, to say the least of it, not unseasonable. — To go now to the fourth instance.

In Number IV. we find the passage in Rom. ix. 5. which is generally admitted to contain one of the most direct and forcible declarations of our Lord's divinity, that can be instanced throughout the entire of the New Testament. *Michaelis* does not hesitate to assert, in terms the most unqualified, that "Paul here delivers the same doctrine of the divinity of Christ, which is elsewhere unquestionably maintained in the New Testament." *Dr. Doddridge*, in his comment on the place, describes it as "a memorable text, containing a proof of Christ's proper deity, which the opposers of that doctrine have never been able, nor will ever be able, to answer." The learned continuators of *Poole's Annotations* affirm this to be "the fullest place to express

the TWO NATURES that are in the person of our Redeemer, the Lord Jesus Christ, who was *God* as well as *Man.*" *Storr* says of this passage, that it attributes the divine nature to Christ in terms the most unequivocal*, "Divinam naturam

* *Commentationes Theologicæ*, vol. i. p. 224. I the more willingly refer to this observation of *Storr*, because it affords an opportunity for directing the reader's attention to the valuable essay containing it; in which it is satisfactorily shown, that the reading of ὅ; for Θεὸς in Tim. iii. 16., an alteration which the Unitarians are so extremely anxious to accomplish, would, were it even conceded to them, afford to their cause not the slightest advantage; inasmuch as the meaning of the passage would remain perfectly unaffected by it, and the divinity of Christ would stand upon ground as firm as if the word Θεὸς were the received reading of the text. See *Comm. Theol.* vol. i. p. 219—240. — *Cramer*, it should be observed, has in a different manner arrived at the same result, by making Θεοῦ ζῶντος the antecedent to ὅς, the intervening words being included in a parenthesis. See *Woide's Preface to the Cod. Alex. of the N. T.* p. xxxii.

On this text I must notice an observation made by the Editors of the Unitarian Version, which will show with what disingenuous vagueness they express themselves on subjects of Scripture criticism, and will prove to the unlearned reader how little confidence he should place in any of their positions. Of the two passages, in 1 Tim. iii. 16., and 1 John v. 7., they affirm, that they have obtained "a full proof that THESE TEXTS were not to be found in any manuscripts existing" (before the fifth century,) "and therefore that THEY are certainly SPURIOUS." *Introd.* p. xviii. Having spoken of these two texts here in precisely the same terms, and pronounced them to be equally spurious, who would not conclude, that, as they have endeavoured to prove the entire passage in John to have been an interpolation, they mean to affirm the same thing of the other, and, that consequently, no part

disertissime tribuit." Both *Grotius* and *Rosenmüller*, it has been remarked before at p. 47.

---

of it had a place in the genuine text of Scripture: whilst, after all, there is nothing more contended for, than the various reading of a single word; and that, a reading under which the sense of the passage may remain perfectly unaltered? In the more critical part of their work, they endeavour to show, that the word ὃς should be read for Θεὸς; and in the part where they address themselves to the general reader, they pronounce the *text* to be altogether *spurious!* How very differently has *Dr. Clarke* conducted himself upon this subject! Having arrived at the same conclusion with that of the Editors, that the ancient reading was ὃς, not Θεὸς, he adds, "But it is not in reality of great importance: for the sense is evident; that that Person was manifest in the flesh, whom St. John in the beginning of his Gospel styles [Θεὸς] God." *Clarke's Works*, vol. iv. p. 48. The Editors, who in p. 484. have, to procure the authority of this writer's name, quoted him, up to the very sentence that has now been cited, found it convenient to close their quotation at the point where this begins.

It is whimsical enough, that a decided and zealous Unitarian has lately taken up the defence of the received reading Θεὸς in this passage, on the ground both of strict criticism and ancient authorities; and that he does not scruple to charge *Griesbach*, who proposes the substitution of ὃς, with a corruption of the text, and a total ignorance of the Greek language. He goes so far, indeed, as to assert of *Griesbach*, "that implicit confidence is to be reposed neither in his judgment as a critic, nor in his fidelity as an assertor of facts:" and speaking of his elaborate note in support of the reading of ὃς, "engages to show that he has proved nothing" (in that) "but his own incompetence as a critic, and his want of fidelity as a collator of the ancient copies." This writer, accordingly, proceeds to argue, that neither the genius of the Greek, the sense of the Apostle, nor the au-

of this volume, observe, upon the words τὸ κατὰ σάρκα, that St. Paul meant to point out that he

---

thority of the ancient Fathers, will admit any other reading than Θεός. See *Monthly Repository*, vol. ix. pp. 120—123. I have mentioned this writer's remarks, more especially for the purpose of reminding the Unitarian Editors, that there are persons who, although *not* "tied down — to a system of Theology, the wretched relic of a dark and barbarous age, on the profession and defence of which all their hopes are built," but even enjoying the pure light of Unitarian illumination, and free as air in the formation of their opinions, are yet of opinion, that, notwithstanding all that has been so laboriously urged against the received reading of the text, *it* and it only is the true one; and of reminding them, also, that, when this is the case, it may be deemed a little too bold to pronounce on the proposed change, as one so clearly and certainly to be admitted, that the existing text is peremptorily to be rejected as *spurious*. — To pass from the Unitarian Editors to inquirers of a more impartial description, I would recommend it to such as may be desirous of forming a sound judgment on *Griesbach*'s critical investigation of the reading of the text, to consult *Dr. Laurence*'s learned and valuable *Remarks upon Griesbach's Classification*, pp. 72—84. The observations also in the *British Critic* (New Series), vol. i. pp. 403—422., deserve to be attended to. See *Pearson on the Creed*, p. 128., and *Whitby* in locum. It should be remarked, that they, who oppose the primitive reading of Θεὸς, are not agreed amongst themselves, what word should be substituted in its place. *Griesbach* contends for ὃς; *Sir Isaac Newton* for ὁ. The persons, who follow either confidently, must hold themselves entitled to brand the other with the reading of a "*spurious*" text in the very same degree, in which the Unitarian Editors are justified in charging it against those who prefer the word Θεὸς to either. Having mentioned this last distinguished name, I must beg of the reader to attend to the remarks made by *Bishop*

here spoke of our Lord, "not according to the *divine* but according to the *human* nature which existed in him." *Whitby*, in his comment upon this verse, expressly asserts *, that "FROM THE BEGINNING these words have been used by the Fathers, as an argument of Christ's Divinity." And, in truth, there is, perhaps, no single text in

---

Horsley upon that writer's celebrated treatise on this text, at pp. 532. 549. vol. v. of the Bishop's edition of *Newton*'s works: and especially the remark, at the former of these pages, on *Chrysostom*'s testimony.

* This quotation from *Whitby* affords an opportunity of remarking on the danger of placing implicit reliance on the generality of writers in their reference to authorities. In a book of some degree of note, *Bowyer's Conjectures on the New Testament*, we find the assertion here made by *Whitby*, contrasted, as presenting a remarkable opposition, to one made by *Mills* on the same subject: viz. "that NO ONE of all the Catholic Fathers EVER ALLEGED the text before the year 380. *Gregory Nyssen* first of all." This assertion of *Mills* the writer quotes from *Dr. Clarke*, by whom it had been applied, not to this, but to the text 1 Tim. iii. 16., to which it had been applied by *Mills*. This text in Timothy, however, happening to fall in the same page of *Clarke's Works* with the observations on Rom. ix. 5.; and the note in *Clarke*, which contains the quotation from *Mills*, being marked by the same sort of asterisk that had been introduced for quite another object into those observations; the eye of the compiler was wrongly directed, whilst his judgment and knowledge were not sufficient to correct the mistake; and, therefore, from a mere visus deceptio, he has given, as applied by *Dr. Clarke* to Rom. ix. 5., what that writer had connected with 1 Tim. iii. 16. — See *Bowyer's Conjectures*, p. 260., and *Clarke's Works*, vol. iv. p. 47.

the whole of the N. T. in which the divinity and the two-fold nature of our Lord are laid down more unequivocally, and more indisputably as to the wording of the original, than they are in this. It is, therefore, not without good reason that the opposers of our Lord's divinity have always considered this text as presenting the most formidable impediment to the admission of their doctrines; and they have accordingly invented various strange devices, and conjectural modifications of the passage, in order if possible to escape from its force. Of all these our Unitarian Editors *, as usual, have availed themselves: but,

* The manner in which modern Unitarians abuse the credulity of their readers, cannot be better exemplified than by the remarks which I am about to offer upon their treatment of this text. These remarks, also, at the same time that they will be found to evince the shameful disingenuousness with which the critics of this school conduct their inquiries, cannot but manifest their extreme anxiety to avail themselves of every means, whereby they may perplex the meaning, and evade the force, of this important part of Scripture.

The Editors, in the first place, say, "The word 'God' appears to have been wanting in *Chrysostom*'s and some other ancient copies: see *Grotius* and *Griesbach*." — *Mr. Belsham*, again, one of the principal of these Editors, following up the same observation with somewhat more of expansion, says, "*Erasmus*, *Grotius*, *Dr. Clarke*, and others observe, that though the word *God* is found in all our present copies, it was wanting in those of *Cyprian*, *Hilary*, *Chrysostom*, and others, and is therefore of *doubtful authority*." (*Calm Inq.* p. 222.) Now, a little attention to the particulars of the above assertions will, I trust, abundantly

as if distrusting their sufficiency, they have taken care to seek additional strength from the dex-

---

prove, that they are, in all their parts, substantially *untrue*. To begin with *Mr. Belsham*'s assertion, that *Erasmus, Grotius*, and *Dr. Clarke*, affirm, that the word, *God*, was wanting in the copies of *Cyprian, Hilary, Chrysostom*, and others: so as far as *Dr. Clarke* is concerned, it is to be observed, that, however he may have countenanced the idea that there were copies in which the word was not found, he has never once mentioned the name of *Cyprian*, or of *Hilary*, or of *Chrysostom*, in any of his observations upon this text, nor has he specified the name of any ancient whatever in whose copy the word was wanting. See *Clarke's Works*, vol. iv. pp. 46, 47. 274. 280. 369. 418. 569. If *Mr. Belsham* can discover, in these, or any other parts, of *Dr. Clarke*'s writings, a contradiction to this assertion, he will produce it. — In the next place, as to *Grotius*; — neither does *he* assert that the copies of *Cyprian, Hilary*, and *Chrysostom*, wanted the word, *God*. He merely refers to *Erasmus*, as having said this, but in terms much less explicit than those in which *Mr. Belsham* has made the statement for him. *Theolog. Works*, vol. iii. p. 726. He has, indeed, asserted for himself, that the word is wanting in the *Syriac Version*, which is possibly alluded to by *Mr. Belsham* under the word "*others*." But in this *Grotius* was strangely mistaken, the word being expressly contained in that Version. The whole, then, of the assertion sustained by the threefold authority of *Erasmus, Grotius*, and *Dr. Clarke*, we find, subsides into the single authority of *Erasmus*. But what shall we say, if even *Erasmus* himself does not make the assertion which *Mr. Belsham* has ascribed to him?

First, as to *Chrysostom*, *Erasmus* does, indeed, in one place, say, that this Father, in his *Commentary* on the passage, supplies no *distinct intimation* that he read the word *God* in his copy: but he at the same time admits, that, in *Chrysostom*'s quotation of the text itself, he gives it

66990

terity of a new translation. The words τὸ κατὰ σάρκα would, in their usual rendering, have been

---

precisely as it stands in our present received reading of the Greek. Nay, more; he allows, that, even from the *Commentary*, it may be collected, that *Chrysostom* must have read Θεὸς in the original: for, after quoting from it at length, he proceeds to express his opinion, that the mention of "THE FATHER" introduced into the exposition, can only be explained on the supposition of its being conveyed, in the context of the Apostle, under the word "GOD." And, again, he remarks, that the clause "*Benedictus in sæcula*" is referred by *Chrysostom* to THE SON; which, he observes, could not be done, unless on the supposition, that the clause, *qui est super omnia Deus.*" was also referred to the same. As it is of great consequence that these remarks of *Erasmus* should be fully understood, I here transcribe his very words. Speaking of *Chrysostom*'s comment upon the place, he says, "Quoniam autem subobscure videtur hunc interpretari locum, commentum quod ad hunc attinet locum, bona fide adscribam, *Nam et adoptio* inquit, *fuit gratiæ Dei et gloria, et promissiones, et Lex. Quæ omnia considerans animo, ac reputans quantum Deus cum Filio suo studium adhibuerit ad servandos Judæos, vehementer exclamavit, dicens, Qui est benedictus in sæcula, Amen: pro omnibus his gratiam referens ad unigenitum Dei. Quid enim, inquit, si cæteri maledicunt! Nos tamen qui novimus illius arcana, et ineffabilem sapientiam, multamque providentiam, certo scimus illum esse dignum, qui glorificetur, non qui convitiis incessatur*, &c. Primum, hunc locum *conjunctim* interpretatur de PATRE ET FILIO, cum in contextu nulla sit mentio PATRIS, *nisi nomine* DEI *intelligatur*. Deinde cum ait 'gratiarum actionem pro omnibus' quæ commemoravit 'reddi unigenito Dei,' significat hæc verba *benedictus insæcula* referenda ad FILIUM, cui Judæi maledicebant, quod aliis promisisset, aliis exhiberet promissum. Atqui hæc particula NON POTEST AD CHRISTUM PERTINERE, NISI AD EUNDEM ET ILLA REFERANTUR, *qui est super omnia Deus.*" — *Critici*

too significant in a passage so strongly marked as the one before us. It was particularly neces-

---

Sacri, tom. vii. pp. 2677, 2678. — Now, after reading these remarks of *Erasmus*, although he afterwards says of *Chrysostom*, "nullam dat *significationem* se hoc loco legisse DEUS," (by which, consistently with what he had before enforced, he must mean, that the Greek Father had given in his Commentary no *distinct declaration* that he read the word, *God*, in his copy,) how is it possible, in fairness, to pronounce, that *Erasmus* has affirmed that the word was wanting in *Chrysostom*'s copy of this Epistle? And, more especially, when *Erasmus* expressly states that the *text* itself is quoted in the copies of *Chrysostom*, in the very words of the received text. For, in speaking of the pointing of the verse, as quoted by this Father, at the same time remarking that the exact distribution of the parts of a sentence is often disturbed by the transcribers, he thus expresses himself, "Eam apud *Chrysostomum* ita distinctam reperi, ὧν αἱ ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ ἐξ ὧν Χριστὸς τὸ κατὰ σάρκα· hic interposito colo sequitur ὁ ἐπὶ πάντων Θεός· hinc addita hypostigme sequitur, εὐλογητὸς εἰς τοὺς αἰῶνας· quæ distinctio reddit hanc sententiam, *Ille qui est super omnia, nempe Deus, sit benedictus in secula.*" — So much for the good faith preserved in speaking of *Erasmus's report of Chrysostom!*

Next, as to *Cyprian* and *Hilary*: *Erasmus* undoubtedly affirms, that the former, (*Adv. Judæos*, lib. 2. cap. 5.) and the latter, (on Psalm 122,) cite this passage, omitting the word, *God*, in the quotation. But, at the same time, he adds, that this omission seems to have taken place through the carelessness of the transcribers: "incuriâ librariorum esse omissum videri:" — which, indeed, he might well have added, since, as *Beza* remarks, the citation is made in both places for the very purpose of proving that the *name* of GOD strictly and properly belongs to Christ: — "quum utrobique citetur ob hoc ipsum hic locus, ut probetur DEI nomen Christo vere et proprie competere." (*Beza* in locum.)

sary to veil from the view every expression that would direct the mind to a contrast so emphati-

---

We now see to what the whole of *Erasmus*'s authority amounts. So far from having *asserted*, that the word *God* was *wanting* in the copies of *Cyprian*, *Hilary*, and *Chrysostom*; he admits the actual existence of the word in *Chrysostom*, and its highly probable existence in the writings of the other two Fathers, notwithstanding that in certain parts of their works, and in certain copies of them, there might be an appearance of the omission. Thus, then, the whole fabric of testimonies concerning these Fathers, which *Mr. Belsham* has so exultingly erected in the defence of himself and his brother-editors, almost entirely vanishes upon the touch. *Erasmus*, *Grotius*, and *Dr. Clarke*. *Clarke* has never named these Fathers upon this text. *Grotius*, in speaking of them, has only referred to the authority of *Erasmus*. And *Erasmus* does not make the assertion that *Mr. Belsham* has ascribed to him in conjunction with *Grotius* and *Clarke*.

But, even granting that all these writers had, separately and independently, made the assertion which has been attributed to them, relative to the copies of these ancient Fathers, yet would it not have been worthy of those who profess to have TRUTH only for their object, and whose entire endeavours are (as we are told,) devoted to the acquiring a CORRECTED TEXT and an IMPROVED VERSION of the New Testament, to have examined these Fathers for themselves; and not to have taken, upon second hand evidence, a report, which was to shake the authority of the text of Scripture? Without going even to the works of the Fathers,—and yet to such profound scholars and deep inquirers, as *they* might naturally be supposed, who have undertaken to prove *all* preceding critics and theologians totally mistaken in the true reading and sense of the New Testament, there could have been no great difficulty in doing so,—they might have found in *Pearson*, or in *Whitby*, abundant proof, that the word, *God*, was *not* wanting in the copies of the Fathers above alluded to: or they might have derived full satisfaction, as to the

cally exhibiting the two-fold nature of our Lord; and, therefore, the designation of our Lord's

---

indisputable genuineness of the word, from the negative evidence afforded by *Wetstein;* whose learning, industry, and good will, have never been deficient in discovering any circumstance that might cast a doubt on the genuineness of those parts of Scripture that support the proper divinity of Christ, and who, on the present text, has not assigned a single authority, or even conjecture, to disturb its possession of the word Θεός. But, as these gentlemen have not thought proper to go back to the authorities themselves, to which they have chosen to refer through the medium of *Erasmus*, *Grotius*, and *Clarke*, (with what success we have seen), I have found it necessary to do this for them; and, having done so, I must take the liberty of saying, that the *three Fathers*, whom they have chosen to approach by so circuitous a course, openly announce in the most decisive manner that they *did* read the word, *God*, in their copies of this Epistle.

1. *St. Cyprian* produces this text for the special purpose of proving, *quod Deus Christus;* and reckons it amongst those in which Christ is expressly *called* GOD. (*Cypr. Opera*, Oxon. lib. ii. cap. 5. *Adv. Jud.* p. 35.) The text is here given precisely according to the present received reading: and, whilst the Editor admits that there were one or two editions in which the word, *Deus*, was wanting, yet he pronounces (with good reason) the reading to be unquestionable. *Pearson* specifies the MSS. in which it was *known* to exist; and states other circumstances that place it beyond a doubt. (*Expos. of the Creed*, pp. 132, 133.)—2. *St. Hilary*, on the 122d Psalm, quotes this passage, *Ex quibus Christus qui est super omnia Deus*, in conjunction with other passages of Scripture, to prove, "quod Deus nobis unus non solus." (*Hilar. Opera*, p. 393.) And, again, in his book *De Trinitate* he introduces it in a most emphatical manner: "Non ignorat Paulus Christum DEUM, dicens,

Jewish extraction by terms which pointed out a *fleshly origin* in *opposition* to an origin of a

---

Quorum sunt patres, et ex quibus Christus, qui est super omnia Deus:" adding also what rests the whole force of his argument on the existence of the *word*, "DEUS,"—"Non hic creatura in DEUM deputatur, sed creaturarum DEUS est, qui *super omnia* DEUS est." (*Opera*, p. 970.)—3. As to *St. Chrysostom*, we have already seen, that, in his quotation of the text of the Apostle, he precisely agrees with the reading of the present Greek: so that any pretence derived from his not distinctly pointing out the very word Θεὸς in his Commentary upon the text is trifling. On the same ground it must be said that ὁ ἐπὶ πάντων did not exist in his copy; because whatever reason there is for saying that he passes over the word Θεὸς applies to the whole clause. On the same ground the words κατὰ σάρκα after συγγενῶν in the 3d verse, and οἵτινές εἰσιν Ἰσραηλῖται, in the beginning of the 4th verse, must be pronounced not to have been in his copy, because he does not distinctly notice them in his Commentary, ("nullam dat significationem se hoc loco legisse" hæc verba,) at the same time that, as in the case of the word Θεὸς, he places them in his quotations of the text. The truth is, that the course of this Father's reasoning in his Commentary did not lead him to advert in this place to our Lord's *divinity*, as may be easily seen by attending to the nature of his exposition. The part, which immediately precedes what has been already quoted at p. 102. is as follows, in the Latin translation. "Nam cum dicit, *Quorum adoptio et gloria et legis constitutio et cultus et promissiones:* aliud erit nihil, quam Deum voluisse illos quidem servare, atque hoc patere facit per ea quæ Christus ex illis extitit, per ea quæ patribus promisit. Illi autem a propria ingratitudine atque improbitate beneficentiam repulerunt. Itaque et illa ponit, non quæ illorum laudes sunt, sed quæ Dei donum solummodo arguunt." Then follows as before given at p. 102. (See *Chrys. Comment.* vol. ii. p. 229.) If the whole context be considered, it will appear manifestly,

higher nature, was to give place to one of less forcible application; and the phrase "*by natural*

---

that the object of the Father, in this part of his exposition, is to mark the great and undeserved goodness of God to the Jews, in accomplishing for them and through them so many good things; and that therefore there was no room for any special observation on the subject of our Lord's divinity. But at the same time, as we have already seen, even in *Erasmus*'s view of the case, the *bearing* of the word GOD, and as applied to *Christ*, is decidedly marked in the course of the Father's observations: so much so that there can be no doubt, *even from the Commentary*, that he must have read Θεὸς in his copy; independently of the consideration of its actual occurrence in his quotation of the text, and in two other parts of his works which shall be presently pointed out.

I have dwelt the longer upon *Chrysostom*, for the purpose of making a remark on *Griesbach*'s note upon the Father's reading of the passage.—"Chrys. ad h. l. post κατὰ σάρκα præterit verba ὁ ὢν ἐπὶ πάντων Θεὸς, et *statim* progreditur ad: ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, addens: τὴν ὑπὲρ πάντων εὐχαριστίαν ἀναφέρων αὐτὸς (s. αὐτῷ) τῷ μονογενεῖ τοῦ Θεοῦ. Sed *in textu et alibi leguntur ista.*" Now, although *Griesbach* here falls very short of stating the case with its due force, (for so far from an *immediate transition* from the words κατὰ σάρκα to ὅς ἐστιν εὐλογητὸς, &c. much matter is introduced tending to indicate the existence of the word Θεὸς in the original passage of which *Chrysostom* was treating, as may be seen at pp. 571, and 575,) yet he sufficiently marks by the use of the word "*præterit*," that he meant to represent *Chrysostom*, as *passing over, in this place, the consideration of* the words ὁ ὢν ἐπὶ πάντων Θεὸς, not that they were *omitted in his copy;* for he immediately subjoins, "*in textu et alibi leguntur;*" announcing, that this Father, although he had not specially noticed the words in his *Comment*, had yet, in his reciting of the *text* of the Apostle, and in *other places*, given them exactly as they stand in our received

descent" was substituted for the received rendering of the words.

---

text. It has been already seen, that, in *quoting* the *text* of the Apostle, *Chrysostom* agrees exactly with the present reading. We shall now see, how far Griesbach was justified in asserting the same of *other places* of this Father's writings, "*alibi.*" In the fifth Homily, *De incomprehensib. Dei natura contra* Ἀνομοίους (*Opera*, vol. i. p. 382.) we find the whole passage, exactly as it is now given in the text of *Griesbach*, applied to prove the divinity of Christ. And again in the third Homily *in cap.* 1. *Evang. Joh.* (*Comm.* vol. ii. p. 36.) we have the words, ὁ ὢν ἐπὶ πάντων Θεὸς combined with the texts, Tit. ii. 13., Philip. ii. 6., and Rom. i. 7., to constitute a proof, that the word Θεὸς is frequently applied to Christ *without the article:* and that, consequently, no difference in deity, is intended to be marked in Scripture, between the Father and the Son. Thus, then, *Chrysostom* becomes a decisive witness for the existence of the word *God*, in the copies of this Epistle which he used: and so, in truth, *Griesbach* represents him. Yet the Editors of the Unitarian N. T. would *reject* this word on the authority of *Chrysostom*, and on *Griesbach's* representation of that authority! — "The word 'God' appears to have been wanting in *Chrysostom's* and some other ancient copies. See *Grotius* and *Griesbach.*" Of *Grotius* we have already spoken. The reader may now judge of *Griesbach.*—Such is the abuse of authorities exercised by Unitarian writers, without shame or scruple: and this, too, not merely in the ardour of controversial contest, but with the cool and deliberate purpose of falsifying the word of God. Such are the means by which scanty learning, and dishonest criticism, jointly endeavour, under the pretence of obtaining a *corrected text* and an *improved version*, to corrupt the original, and to pervert the translation, of all those parts of the N. T. in which the characteristic doctrines of Christianity are involved.

But the point, with which we are more immediately concerned, is, not so much the change

---

Now, what will the reader say, when he is informed, that the word, *God*, in this text, the authority of which it has been thus attempted to shake under the sound of the names of *Erasmus, Grotius, Dr. Clarke, Griesbach,* ("AND OTHERS,") *St. Cyprian, St. Hilary, St. Chrysostom,* ("AND OTHERS,") is found in *every known Manuscript* of this Epistle, in *every ancient Version extant,* and (in direct opposition to all that has been asserted by *Mr. Belsham* and his brother Editors, and notwithstanding the trifling additional remark in Griesbach of "*Leo* SEMEL et *Ephr. ap. Jackson,*") in EVERY FATHER who has had occasion to cite the passage? so that, in truth, there can scarcely be instanced a text in the N. T. in which *all* the ancient authorities more satisfactorily agree. So circumstanced is that reading of the text, which Mr. Belsham and his brother Editors require us to consider as "of doubtful authority."—For the numerous instances of the citation of this verse by the Fathers, I refer the reader to *Whitby* in loc. and to *Bull, Oper.* pp. 72, 73., and especially to pp. 249, 250., for the exposure of *Erasmus*'s error concerning *Origen.*

But, to follow these Unitarian critics to another point. Having thus, as we have seen, flung doubts upon the existence of the word of *God* in the original, but feeling, at the same time, (with good reason,) some misgivings as to their reception, the next step taken by them, is an endeavour to prevent the application of the word to Christ; whereby the end proposed would be equally attained as by its rejection from the text. Accordingly, the propriety of a new punctuation is suggested, by which the verse may be separated into two distinct sentences: thus, "Of whom by natural descent Christ came. God who is over all be blessed for ever." In support of this interpretation, the principal vindicator of the Version deals out, as usual, a string of names: and amongst these he introduces the name of *Locke;*

of version (totally unjustifiable as that is,) as, that the change should have been made *without*

---

a name, which, (as we have already noticed,) the Unitarians are particularly ambitious to press into the service, in order to give countenance to a pretence, which is directly contradictory to the known truth, (see pp. 46, 47. of this volume) that *Locke* was a *Socinian*. Now, as we saw *Cyprian*, *Hilary*, and *Chrysostom*, misrepresented in the last clause, so we shall find *Locke* most flagrantly belied in this. For so far is *Locke* from placing a full stop after the word σάρκα, and reading (as it is here asserted), "God who is over all be blessed for ever," that he separates, by a point introduced after πάντων, the clause, "he who is over all," from the words that follow, and reads in a distinct member, "God be blessed for ever." *Mr. Belsham*'s aversion to the trouble of consulting the original authorities supplies no apology for his misrepresentation of *Locke* in this place; because, even without referring to *Locke* himself, he might have met with his division of the verse in most of the recent publications that treat of this text; and particularly in the writings of those whom his Unitarian predilections most dispose him to consult. He might have met with it in *Wetstein*'s note, "Vel ut *J. Lockius: Qui Christus est super omnia: Deus sit benedictus!*" He might have met with it in the Unitarian's *Remarks on the Scriptural Confutation of Mr. Burgh*. Or he might have met with it in his friend *Dr. Carpenter*'s Book. Indeed it is a point so notorious, that it is scarcely possible to give Mr. Belsham credit for ignorance upon the subject.

Now, the reader will easily perceive the great difference that exists between the reading adopted by *Mr. Belsham* and his brother Editors, and that proposed by *Mr. Locke*, which, though it agrees with the former, in concluding the sentence with a doxology in praise of the Father, yet admits the exalted dignity and extended dominion of our Lord expressed by the words, "*who is over all;*" and which, in the opinion of Erasmus, treating of this very distribution of

notice: a change, to which the Editors attach so high a value; and which, with the Archbishop's

---

the sentence, attributes *divinity* to Christ as forcibly as the word, *God*, could. "*Ex quibus Christus juxta carnem, qui Christus est super omnia:* sive, *qui erat super omnia.* Ne quis enim suspicaretur, dignitatem imminutam per assumptam hominis naturam, respiciens ad Divinitatem adjecit, *qui est super omnia.* Hæc distinctio tribuit Divinitatem Christo, quod nihil est *super omnia*, præter UNUM DEUM." (Crit. Sac. pp. 2676, 2677.) It will not now be difficult to appreciate the dependence which is to be placed on the assertions of a writer, who claims *Locke* as a supporter of the former reading, and thereby associates him as an auxiliary in the Unitarian interpretation of the sentence throughout. In truth, *Mr. Locke* not only differs from the Unitarian Editors, in his distribution of the sentence, which is (as far as they are concerned) a vital variation; but he completely overturns their whole system, by the sense which he gives to the sentence at large; rendering τὸ κατὰ σάρκα, "*as to his* FLESHLY EXTRACTION;" which "FLESHLY EXTRACTION" he contrasts (as we have already seen at p. 46., in his observations on Rom. i. 3.) with the "DIVINE EXTRACTION *immediately from God;*" and which (as we have also seen) he more fully explains by paraphrasing the words *as to the flesh* thus:— "i. e. as to the *body which he took* in the womb of the blessed virgin his mother." Such is the support which *Mr. Locke* contributes to these writers, who are perpetually sounding his name as one of the most decided advocates of their system; and such is the mode in which these writers fabricate to support their cause!

Mr. Locke's interpretation, however, and every other which converts the concluding clause into a doxology to the Father, is, as has been unanswerably shown, especially by *Dr. Middleton*, altogether inadmissible. *Dr. Carpenter*, upon the whole of this subject, has acted with more fairness than *Mr. Belsham.* He has not only not confounded *Mr. Locke*'s

Version lying before them, which they professed to follow, could not have been made without

---

interpretation of the passage with that of the Unitarian Version; but he has admitted *Dr. Middleton*'s arguments into consideration, and has even acknowledged them to "have *some weight*" so far as they apply to *Mr. Locke*'s view of the passage, at the same time that he denies that they possess any force as opposed to the interpretation of it by the Unitarians. But let *Dr. Carpenter* labour to varnish the matter as he may, the objections urged by *Dr. Middleton*, and since enforced by *Mr. Veysie* and *Dr. Nares*, against *both* the modes of interpretation, that of the Unitarians and that of *Mr. Locke*, against all, in short, that would break the concluding part of the verse into a separate sentence in the form of a doxology, are, and must be allowed by every Greek scholar to be, incontrovertible. *Dr. Whitby* had before abundantly shown, that such a distribution and punctuation of the sentence as these interpretations demanded could not be defended on any just principles of criticism. That the reasoning of *Whitby* or *Middleton* should be noticed by *Mr. Belsham*, was not, indeed, to be expected. It would have been a departure from the established usage of that writer, and most of his associates, to bestow consideration upon the arguments of any who oppose the tenets and dogmas of their party. But surely the observations of *Mr. Wakefield* might have been taken into account. *Mr. Wakefield*, who is so favourite an authority with Unitarians on almost all occasions; whose Version of the N. T. the Editors of the present one had for some time anxiously in contemplation for the basis of their own; — his judgment upon this subject cannot surely be suspected of any orthodox bias. And, if even this writer, (the only Greek scholar, whatever may have been the degree of his pretensions, that the English Unitarians have to boast of,) if even he, with all his earnest desire to embrace whatever might favour the Unitarian cause, was not able to digest the harsh and unnatural con-

the fullest deliberation and design. This must be evident to every one who considers not

---

struction adopted by the Editors in this place, what judgment ought (I will not say a critic and a scholar, because such a man would and ought to judge for himself, but) even *Mr. Belsham*'s favourite arbiter in Scripture criticism, the man of merely "sound understanding and honest mind," what judgment ought he to form upon the subject? *Mr. Wakefield*'s observations I shall give in his own words. "Some critics have proposed to distinguish the verse in the following manner; *Of whom were the Fathers, of whom was the Christ according to the flesh. God, who is over all, be blessed for evermore! Amen. Or thus: Of whom were the Fathers, of whom was the Christ according to the flesh, who is over all. God be blessed for evermore! Amen.* — Both these constructions, though the original will certainly admit them, appear so awkward, so abrupt, so incoherent, that, it must be confessed, I never yet could bring myself to relish them in the least degree. There seems to be no reason, from the spirit of the context, for such an instantaneous and solemn conversion from the main subject to the Deity; nor do I believe, that a parallel instance of so disjointed an address can be produced from the whole Bible." See *Wakefield's Inquiry into the Opinions*, &c. vol. i. pp. 162, 163.) — *Rosenmüller* also the Unitarians are disposed to regard as a respectable and unbiassed Commentator. What does he say on this point? — "Interpretatio ea, qua hæc verba ad PATREM referuntur, *nec contextui nec regulis Grammaticis est conveniens.* Quod si enim vera esset, Paulus non ὁ ὢν ἐπὶ πάντων Θεὸς, sed potius ὁ Θεὸς ὁ ὢν ἐπὶ πάντων scripturus fuisset, ut 2 Cor. xi. 31. Istud vero ὁ ὤν, quod h. l. legimus, positum est pro ὅς ἐστι, ut Jo. i. 18., et iii. 13., ideoque *ad Christum pertinet*, de quo antea dixerat, eum κατὰ σάρκα e Judæis, ortum esse; jam vero, ne hic subsistant Christiani ex Judæis, *divinam Messiæ majestatem* addita doxologia celebrat." (*Schol. in Nov. Test.* tom. iii. p. 482.) — But what says the

merely the wideness of the departure from the Archbishop's translation, "*as concerning the*

Father of Socinianism himself? Whilst labouring with all his might to prevent this passage from establishing the proper deity of Christ, he is not only obliged to confess, that the ancient authorities are in favour of the commonly received distribution and construction of the sentence; but he is also forced to admit, that the *position* of εὐλογητὸς is inconsistent with that punctuation which the Unitarian rendering requires. (*Socin. Opera, Respons. ad Vujek*, tom. ii. pp. 582. 600.) This, which is one of the chief arguments employed by *Whitby* and *Middleton*, seems also not to have been pressed upon *Socinus* by his opponents, but rather to have originated with himself, as naturally growing out of the genius of the Greek and the phraseology of the N. T.: and so overbearing did he feel the force of its application, that he was compelled by it to concede, that the concluding words of the verse related to Christ; although, to prevent the conclusion which hence resulted in favour of our Lord's divinity, he was driven to the extravagant assertion, that as Christ was not simply called *God*, but *God over all*, this could not interfere with his proper humanity, but on the contrary admitted with regard to him the most appropriate application: — an assertion so extravagant, that *Mr. Belsham* exclaims against it with the greatest vehemence, in his note, p. 224., where he ascribes it to *Slichtingius* only. He was not perhaps aware, that this is a position maintained by *all* the old Socinian writers, who have treated of this verse. But it should be recollected, that it has been maintained by them, *because* they could not embrace that other extravagance which the modern Socinians so strongly recommend. *They* studied and knew the original somewhat better than those who have followed them: and between the violation of the principles of the language required by the modern interpretation of the text, and the extravagance of the gloss upon the true translation demanded by their own, they felt

flesh;" but also the constraining force which the Archbishop exerts upon the reader's atten-

---

there was no difficulty of choice. They were, in short, incapable of such *criticism* as is familiar with modern Unitarians; and therefore they found it impossible to deny, (however they might endeavour to explain it,) that Christ is here pronounced to be *God over all*, and *blessed for evermore*. *Crellius* and *Slichtingius* are fully as decided upon this point as *Socinus:* and the latter specially adds, that from this passage of St. Paul we learn, that praises, and benedictions, and divine worship, are to be offered to Christ. See *Crell. Opera*, tom. i. (*Resp. ad Grot.*) p. 230. (*Ethic. Christ.*) p. 348. tom. ii. p. 224. in locum, also *Slichting. Comment. Posth.* tom. i. p. 254.

I have noticed two attempts of the *Calm Inquirer*, and his brother Editors, to disturb the obvious and commonly received reading and interpretation of the passage in question. We come now to a third view of the case which they seem to consider preferable to every other; and which, strange to say, requires the dereliction of the very points which it had before been deemed necessary to maintain; demanding for its admissibility the retaining of Θεὸς in the text; and rejecting all idea of the doxology, which had been so eagerly contended for, and of the peculiar punctuation on which that doxology was founded. This "most happy and plausible conjecture, which is taken from the old Socinian writer *Slichtingius*, consists, *Mr. Belsham* informs us, in "the transposition of a single letter, ὢν ὁ, for ὁ ὢν, which gives a new and beautiful turn to the whole sentence, viz. 'Of whom is the adoption,—of whom are the fathers,—of whom is the Messiah,—OF WHOM is God over all blessed for ever.' Thus the climax rises gradually and finishes where it ought." (*Calm Inq.* p. 223.) Now, in the first place, it is to be observed, that *Mr. Belsham* has here produced, as from *Slichtingius*, a piece of criticism, which, in the exact form in which he has presented it, neither

tion, by the still more emphatical language of the note upon these words — "of whom *as to*

Slichtingius, nor any critic acquainted with the Greek language, has, or could have given. *Mr. Belsham* has put ὧν ὁ instead of ὁ ὤν, and thinks, that, in doing so, he has substituted the genitive plural of the relative for the participle present of the verb substantive; whereas, in truth, no participle appears in his reading of the passage at all. The old Socinian understood the language too well to have been guilty of such a blunder. His was not a mere change of the position of letters, but a transposition of the words, modified of course with their due accompaniments; a change of ὁ ὤν into ὧν ὁ; giving, as was intended, a real change of the participle into the genitive plural of the relative. It cannot be here pretended, that the error is a *mere* mistake of the printer in the *breathings* attached to the words; for *Mr. Belsham* himself takes care to inform us, that the *only change* to be made, is the "transposition of a SINGLE LETTER," expressly excluding the idea of any other alteration whatsoever, and agreeably to this exhibiting none other in his page. Other writers, indeed, may have spoken generally of transposing the two *words*; that of course implying the entire modification of the words, and consequently including all their attendant characters: but, I will venture to say, that *Mr. Belsham* has the sole credit of discovering that "the transposition of a *single letter*" is the *only change* requisite to give that "new and beautiful turn to the whole sentence," of which he speaks. If it be said, that, although we, at this day, employ accents and breathings in our notation of the Greek, yet, the ancient Greek MSS. being written without them, the transposition of a single letter would, in *them*, produce the change which *Mr. Belsham* describes; — let it be remembered, that this makes no difference in the case, so far as *Mr. Belsham* is concerned; inasmuch as it is not upon *them* he builds his remark: it is to the Greek character in its *present* state, he applies his observation; pronouncing upon *that* the sufficiency of the transpo-

his HUMAN *lineage* Christ is descended," &c. It is also to be observed, that, not only have the

---

sition of a single letter for the change which it requires; and exemplifying his assertion by an adjustment of the aspirate marks, such as to cause no change *but* "the transposition of a single letter;" and, consequently, proving to the world how very imperfectly he is acquainted with even the lowest rudiments of the language on which he ventures to comment. — But, to pass from these modern blunders to the ancient MSS. it should be recollected, that, as *no one* Manuscript, nor *any single* Version nor Father, gives the sentence at this day with the reading that has been here suggested; the transposition, if it took place at all, must have been of a very early date, of a date almost as early as that of the Epistle itself. Now, will any person conversant with the history of the Greek language, undertake to affirm that, at so remote a period, the change, which has been here spoken of, could have been effected by "the transposition of a single letter?" Can any one acquainted with the ancient Greek inscriptions venture to assert that the Greek aspirate H had ceased to be employed in the age in which St. Paul's Epistle was written? And if, on the contrary, there be good reason to think that it had not, will he deem that change so likely, which, so far from consisting in the mere transposition of a letter, would demand the alteration of the word ΗΩΝΗΟ into ΗΟΩΝ?

But, not only have we to urge against the proposed reading the admitted fact that no vestige of such a reading has been discovered in *any one* of all the MSS., Versions, and quotations, that have come down to our times; but we have also to urge against it, as has been clearly and ably shown by *Dr. Middleton*, that it would both give a false Greek and a direct contradiction to St. Paul's own reasoning. (See *Middleton on the Greek Article*, p. 456.) But for the Critics with whom I am concerned, reasonings of this description are not requisite. Their own showing generally suffices to over-

Editors made this remarkable change, without the slightest notice of the Archbishop's ren-

---

turn their argument. The single reason, advanced by *Mr. Belsham* and his brother Editors, in favour of the proposed conjectural reading, is, that the climax is by this regularly carried on and fully completed. "Ὧν ἡ υἱοθεσία, Ὧν αἱ πατέρες, Ὧν Χριστὸς, Ὧν ὁ Θεὸς, *of whom was the adoption, of whom were the fathers, of whom was Christ, of whom was God who is over all.*" (*Imp. Vers.* in loc. and *Calm Inq.* p. 223.) Now it happens, unfortunately for the smoothness and continuity of the climax, that the form of expression is not carried on as it is here given; the words not being Ὧν Χριστὸς but Ἐξ ὧν Χριστὸς, which at once breaks the continuity, as marking the *extraction* of Christ, and therefore requiring in the English the force of the *derivative;* not, as in the other clauses, that of the *possessive. Mr. Belsham* and his brother Editors have availed themselves of the ambiguity of the phrase "OF WHOM," to give an *appearance* of sameness to the several clauses; whilst in reality they differ; and thus they make out their climax by giving first a false text, and then an equivocating translation. So much for this "new and beautiful turn," bestowed upon the sentence before us, by a conjecture which has not a single Manuscript, or Version, or authority of any kind, to sustain it; which makes St. Paul contradict himself; which utters false Greek; and which does not accomplish the only point that is brought forward to recommend it, — the continuing and completing of a climax.

That Socinians, whose minds are antecedently satisfied as to what Scripture ought to mean, should eagerly catch at this, or any other, conjecture, that promises the semblance of support to their system, is not to be wondered at: but it certainly is just matter of surprise and concern, that *Griesbach* should have condescended to mix with the grave authorities that are to substantiate the true text of Scripture, a conjecture so trifling, so contemptible, so objectionable, and so unauthorized. It has been already observed that this Critic,

dering either in the text or note of his Version, but that they have done so, although they have

---

although not intending himself to shake the authenticity of the word Θεὸς in this text, had yet, by an injudicious and perplexed mode of displaying authorities which do not in reality make against the word, afforded to those who only sought some pretext for its rejection, a colour for using the authority of his name. But I have farther to add concerning the same distinguished Critic, in this place, in point of accuracy, that he has been guilty of an inadvertency, here, in omitting to observe, that the *Cod. Alex.* wants all that follows in the fourth verse, after the word Ἰσραὴλῖται, or, as this MS. reads the word, Ἰσραηλεῖται.

Enough has been offered in this note to show, that the Unitarian Editors have strained every nerve for the withdrawing of this important text from the list of those that go to support the *divinity*, and to establish the *two distinct natures*, of Christ. Enough also has been offered to make it evident that all the objections and difficulties which they have laboured to throw in the way of its just application only tend to prove the degree to which they are deficient in the candour, and the learning, requisite for a sound exposition of Scripture. And enough, surely, has been offered to satisfy the reader, that upon the accuracy of their quotations, and their reports of ancient authorities, no reliance whatever is to be placed. Indeed, to make the true nature and value of the criticisms of these writers fully understood, it might have been sufficient to observe, that the construction and sense of the passage which they have adopted depends entirely upon the genuineness of the very word Θεὸς, which they have taken so much pains to prove to be "of dubious authority;" and that the conjectural interpretation, which they seem (at least *Mr. Belsham* does) to admire above every other, requires, not only that the word *God* should be received as indisputably genuine, but that the punctuation which they reject should be retained as the true one. Thus,

themselves introduced a long note upon the passage, and in this note remark upon their

---

truth, in the hands of these critics, is made to war with itself. The same word is both spurious and genuine, the same punctuation correct and erroneous, according as each supposition ministers to a Socinian interpretation of the Scriptures; according as each is found conformable to that paramount Unitarian test, by which the modern Socinians determine without hesitation upon every question affecting the sense of the Sacred Text.

As to the direct arguments in favour of the commonly received construction and application of the passage in question; these have been so satisfactorily stated by *Whitby*, and various other distinguished Commentators, and have recently been so fully and ably vindicated by *Dr. Middleton* and *Dr. Nares* against all the modern attempts to subvert them, that it is altogether unnecessary (did it even fall within my plan) to present them to the reader.—In addition to the well known treatises of *Dr. Middleton*, and *Dr. Nares*, I would recommend to the reader's attention, on the subject of this note, *Mr. Veysie's Defence of the Preservative* (p. 107—112). *Burgh's Inquiry* (p. 23—32.) *Simpson's Plea* (pp. 241—243. 255.) and *Wardlaw's Discourses on the Socinian Controversy* (pp. 69—72. 419. 420.) This last writer, who has treated many important points of this controversy with great ability, has made an observation particularly deserving of notice on the conjectural alteration of ὁ ὢν, into ὢν ὁ already treated of at p. 115, &c.—The conjunction καὶ, he says, in the enumeration of the series of particulars, must connect itself with the last; and therefore were there no other argument against the proposed alteration than this, that καὶ must become thereby connected, not with the last, but with an intermediate, article of the series, he thinks, and justly, it would be decisive. The alteration, therefore, if it were admitted, must be not merely of ὁ ὢν into ὢν ὁ, but into καὶ ὢν ὁ, the καὶ being transferred from the preceding clause, καὶ ἐξ ὢν ὁ Χριστός.

variation from the Archbishop in the *remaining* part of the text: — "the Common Version here

---

Indeed the Editors themselves were so sensible that the copulative could not stand where it does, on admitting the proposed transposition, that they have taken care to strike it out of the passage altogether; as may be seen in their mode of adjusting the clauses of the sentence, as it has been stated at page 118. Thus, to the violence of the transposition, and the exclusion of the preposition ἐξ, we have now to add their exclusion of the conjunction καὶ: so that before we can allow to the Editors the benefit of the "new and beautiful turn" that they conceive to be given to the sentence by the transposition of the words, they must not only transpose the words, but they must strike the two words καὶ and ἐξ entirely out of the text.

In this note, we have seen several distinguished names referred to by the Unitarians: some of whom, especially *Grotius* and *Locke*, they are willing on many occasions to claim as auxiliaries to their cause. How unfounded this claim is with respect to *Locke*, has been already noticed; and occasion may be taken again to advert to it. As for *Grotius*, although his exposition of many passages of Scripture is (as I have already remarked elsewhere) so favourable to the general principles of Socinianism, that some have thought the title of Socinian not altogether inapplicable to him; yet, the various instances of his direct assertion of the divinity of Christ throughout his Commentary, together with his celebrated defence of the doctrine of *Christ's satisfaction* against the attacks of *Socinus*, must surely place him beyond the range of those whom the Unitarians have any reasonable pretence for pressing within their ranks. So many of the instances alluded to have been detailed by *Bishop Burgess* in his Treatise on *The Bible*, &c. (see especially pp. 79. 85—87.) that I shall only add to what is there advanced, a single quotation from the conclusion of the work *De Satisfactione Christi*. Speaking of the Socinian endeavours to degrade the nature of Christ,

adopted by *Dr. Newcome* is, *Who is over all, God blessed for ever.*" And here they stop as to the matter of variation, giving the reader to understand that they have laid before him the *whole* of their departure from the *Primate;* whilst they have touched only on that part for which they think they have some show of authority, and on which accordingly they dwell at length; but on the part which is purely and exclusively their own, for which they can produce no authority whatever, and which goes to the very essence of the Socinian controversy, they preserve a perfect silence. — On this it must be unnecessary to add any farther observations. Whether the Editors have, on this important part of Scripture, acted with good faith by their professed model, I leave to the reader to judge for himself. I have not noticed here their unacknowledged departure from the *Primate*, (and also from *Griesbach*) in suppressing the concluding word "*Amen*," as being a matter of inferior consideration, farther than as it tends to give an additional instance of their failure in that *faithful adherence* to the

---

he uses the following language:—"Sed profecto minime mirum est, si qui Christo gloriam *naturalem*, hoc est *veri nominis deitatem*, sustulerunt, iidem et officia ipsius imminuunt, et beneficia ipsius præcipua recusant agnoscere. TIBI DOMINE JESU, UT VERO DEO, ut vero Redemptori, ut vero Sacerdoti, ut veræ pro peccatis victimæ, CUM PATRE ET SPIRITU, UNO TECUM DEO, SIT HONOS ET GLORIA."

Primate's Version, (and also to *Griesbach*'s text,) of which they so much boast.

In the instance of Number V. (see page 17.) we find, in a passage directly and forcibly expressing the PRE-EXISTENCE of our Lord, not only a departure from the *Primate*, in the very terms which convey that important doctrine: but a substitution of others, that completely divest the passage of any such signification. We find, also, a note of some length, enlarging upon and confirming the rendering adopted by the *Imp. Vers.*: and yet, throughout the entire of it, not the most remote hint conveyed of any variance from the *Primate*'s translation: and this too, whilst the *Primate* himself has introduced a note enforcing more strongly the application of the text to the PRE-EXISTENCE. The *Primate* renders, "*though* he was rich, yet for your sakes he *became poor;*" and he subjoins in a Note, "RICH — in the glories of his divine nature" — "POOR — by taking on him human nature, and appearing even in an humble state of life:" quoting, at the same time, as a parallel explanation, the celebrated text of Philipp. ii. 6, &c. The *Imp. Vers.*, on the other hand, renders the passage, "*while* he was rich, yet for your sakes he *lived in poverty:*" and then in the note affirms, that "the construction requires it to be understood, not of a passage from a preceding state of wealth to a succeeding state of poverty, but of

two contemporary states: — he was rich and poor at the same time:" and, from this view of the subject, proceeds to establish the *impossibility* of any reference to the *pre-existence* of Christ. In other words, the *I. V.* translates in a sense directly opposite to that of the *Primate;* labours to enforce the necessity of this sense in a note which is carried to considerable extent, and in which *Wakefield*, *Grotius*, and other authorities, are introduced; does this, in contradiction, not only to the Primate's rendering, but to his illustration and support of that rendering in strong and emphatical terms in *his* note, which directly challenged their attention; all this, too, on a point of *vital import* * in the *Unitarian* scheme;

* *Mr. Belsham*, indeed, in his *Calm Inquiry*, pleasantly enough wishes to persuade us, that if our heads were not already stuffed with the notion of the pre-existence of Christ, we never could "*dream* of finding it in *this* text." He is *so candid* as to admit, that it might furnish perhaps "a graceful allusion;" but he can never allow it to be alleged as "a proof." And why? Because "when it is said of *any man*, that *though he is rich he spends nothing*," no one "in his senses infers from it, that he *existed before he was born*. Upon this principle," he adds, "EVERY MISER WOULD HAVE A CLAIM TO PRE-EXISTENCE."— This is the remark of a CALM *Inquirer*. He tells us, that, unless we are dreaming, we must admit that the text means nothing more than to inform us of "A MAN WHO, THOUGH HE WAS RICH, SPENT NOTHING," of a mere, "MISER:" and then, when we have by this admission, proved ourselves to be wide awake, he will satisfy us, that it has no relation to PRE-EXISTENCE. But, in the mean time, what has become of the

and yet in no place is there the slightest glance at this gross departure, nor is the name of the

---

"*graceful allusion?*" The elegance and good taste of the CALM INQUIRER'S representation of the "MISER" may, indeed, have conferred upon the subject a *grace*: but the *allusion* to pre-existence, even with our eyes perfectly open, we are no longer able to discover. Yet, strange to say, there are persons who have not been looked upon as actual dreamers, although their "judgment" is (of course) held comparatively cheap by the *Calm Inquirer*, who have, notwithstanding, as he himself informs us, "held up this text as a *decisive proof* of this doctrine" of pre-existence. "He was *rich* — 'rich,' says Dr. Doddridge, 'in the glories of the heavenly world, and in supreme dominion and authority there, yet for your sakes he became poor,'—'Rich,' says Archbishop Newcome, 'in the glories of the divine nature, he became poor by taking on him human nature, and appearing even in an humble state of life.' — 'Rich,' says Dr. Harwood, 'in his pre-existent state, in glory, honour, and happiness, with a greatness of soul which can never be sufficiently extolled, he abdicated all this, and became poor.' The apostle's argument upon this scheme only is cogent, apposite, and very elegant and persuasive. To interpret this of our Lord being rich in miracles, and becoming poor in them at his crucifixion, is such a jejune and forced criticism, as I imagine was never used to explain any author." (*Calm Inq.* pp. 122, 123.) All this, however, in the view of the *Calm Inquirer*, is downright nonsense, mere dreaming: since "EVERY MISER would have a claim to *pre-existence*," on the principle that would infer pre-existence from *this* text. It may seem odd that *Dr. Carpenter* should carry himself more *calmly* upon this subject than the CALM *Inquirer*. Yet so it is. For, although the friend and coadjutor of *Mr. Belsham*, and equally anxious with him to withdraw this text from the support of the doctrine of our Lord's pre-existence, he yet admits, without casting any imputation of *dreaming*, &c. "that it *may* be translated as in the public version, and that

Archbishop once alluded to; notwithstanding the most solemn assurances to the public, first

---

it *may* be interpreted in reference to a *pre-existent state:*" and all he contends for is, that his own translations (which, by the bye, do not go to the length of that in the *Imp. Vers.*) "equally well suit the original." (*Unit. the Doct.* p. 231.) *Dr. Carpenter*, it is plain, saw a little more in this text, than the allusion to a person who, "though he was rich, spent nothing;" or in other words, to one who was a mere "MISER." — But, in truth, it must in justice be said of this last mentioned writer, that, although an equally staunch friend to the cause of Unitarianism with *Mr. Belsham*, he does not appear to be exactly of the same class, in the characters of temper, discretion, and decorum.

We need not be surprised that *Mr. Belsham* makes so light of the passage before us, as affecting the argument for our Lord's pre-existence. It is a *rule* with this writer, to treat in like manner the several passages that are adduced in support of that doctrine. Texts of Scripture, which do not merely announce, but proclaim the doctrine, in words so plain, and strong, that language can supply none more unequivocal and forcible, are at once dismissed, (with the appearance of perfect composure and gravity,) either as having no bearing upon the question, or as giving support to the Unitarian scheme of the proper humanity of Christ. Thus, for example, when, in John xvii. 5. our Lord, addressing himself to the Father, prays to be glorified with him *with that glory which he had with the Father before the world was; Mr. Belsham* calmly informs us, that this, when well considered, "contains *no proof* of Christ's *pre-existence*, but is *perfectly compatible with his proper humanity.*" (*Calm Inq.* p. 114.)— Again, when in Coloss. i. 17., St. Paul informs us concerning Christ, that "He is before all things;" *Mr. Belsham* very composedly tells us, that "*no argument* for the pre-existence of Christ can be drawn from *this* ambiguous text." (*Calm Inq.* p. 148.) Again, when in Philipp. ii. 6., &c. we are assured by

given by the Editors collectively, and since peremptorily repeated by their *Calm Inquirer*,

---

the Apostle, that Christ, *being in the form of God, had made himself of no reputation, and was made in the likeness of men;* the *Calm Inquirer*, without the slightest discomposure of *his* gravity, (*risum teneatis?* may, however, not be an inexpedient hint to the reader,) assures us, in return, that if *this* text "be not *decisive in favour* of the doctrine" (of "the PROPER HUMANITY of Jesus Christ,") it "may *at least* be regarded as *neutral:*" that, in short, "*it is one of those passages, of which* NO USE *can be made in deciding the controversy.*" (*Calm Inq.* p. 145.)—*Mr. Belsham* had, however, nearly settled the whole question already. For, having disposed of the celebrated passage (John viii. 58.) πρὶν Ἀβραὰμ γένεσθαι ἐγὼ εἰμι, by asserting, that the words, *I am*, must mean, *I was;* and by adducing in his support the authority of a number of "able and learned critics and divines," (he might with *equal truth* have added, most impartial and unprejudiced on the Unitarian question,) *Dr. Lardner, Mr. Cardale, Mr. Lindsey, Dr. Priestley, Mr. Wakefield,* and *Mr. Simpson,* he calmly adds, (p. 102.) that this nearly decides the whole controversy, "for if this declaration does not establish the pre-existence of Christ, no other passage can." Undoubtedly: or, rather, he might have said, *no* language can. For with this, of course, he sweeps away at once every passage in which Christ is represented as existing previously to his appearance upon earth; since, like this, all these can only relate to an *existence in the divine purpose* (p. 103.); and therefore the pre-existence of our Lord, in the usual sense of the word, is a matter that language *cannot* express. (See p. 81—88. vol. i. of this work.) I need not go farther. It is manifest, that, be the force of expression in the sacred writers what it may, there is a strength of front which far exceeds it.

But, again, in matter even of taste and illustration, no less than in that of reasoning and argument, there is a spirit of paradox, that seems to exercise a perverse ascendancy

and others of them, individually, that, in *every* instance of deviation from the Archbishop's

---

over-the mind of the Unitarian. Otherwise, surely, it never could have occurred to *Mr. Belsham*, in his endeavour to enforce the position, that the texts supporting the pre-existence and divinity of our Lord are "*few in number*," to compare them to "THE STARS IN THE FIRMAMENT." They are, indeed, it must be confessed, "*like the Stars in the firmament*," numerous and bright. They are as Stars set in the firmament of the Heaven, to declare the Majesty of him who dwells there, and the glory of that Great Being whose handiwork those stars are proclaimed to be. *Mr. Belsham*, it is true, intends this comparison, as he informs us, for a very different purpose; and refers to the *Stars*, merely as dazzling the eyes of the spectator, and exciting "the ideas of *number* and *magnitude* far beyond *the reality*." (*Calm Inq.* p. 20.) Surely, it was enough for this gentleman to have blundered as a Rhetorician, and not to have blundered also as an Astronomer. What "*reality*" does the *Calm Inquirer* mean? Does he mean by it the *actual state* of the Stars? It is strange, indeed, if so learned an Astronomer does not know that their *real magnitudes* are millions of times greater than those which they present to our view; and that their *actual number* also, as we have good reason to believe, is vastly greater than what the eye is able to discern. Or, does he mean by "*the reality*," the *appearances* which they offer to the corrected vision of the Astronomer aided by the telescope? This seems an odd application of the word "*reality*." But, here again, he ought to know, that, whilst the apparent magnitudes are diminished by the removal of the irradiation, the number of the visible stars is prodigiously increased; the telescope calling into apparent existence what was undiscoverable to the naked eye. So that when this scientific critic speaks of "the eye of reason aided by philosophy" *reducing* both the number and magnitude of those heavenly bodies to their juster standard, he

rendering, acknowledgement is *openly made* in the notes.

Well but, perhaps, this is another instance of mere accidental error "of the pen," or "of the press." If so, it clearly ranks with those *lucky* accidents, which we have had already to notice; for, undoubtedly, it happens most commodiously for the Unitarian. The *Editors*, it must be allowed, have not neglected the *Primate*, on other points, throughout this verse. The words "gracious goodness" immediately preceding

---

is every way unfortunate. The *eye* of the ASTRONOMER enables him to add to their *number;* and his *philosophy*, to increase their *magnitude;* and both to a degree which the uninformed cannot readily believe.— And here, also, the parallel holds good. For, to the eye of a well-informed understanding, aided by just principles of criticism and a sound knowledge of the original language of the N. T., the texts which bespeak the pre-existence and divinity of our Lord increase upon the view in number, and in strength, to a prodigious amount. Their individual force, and collective bearings, become infinitely more striking and demonstrative. And, when duly grouped together, like the constellations into which the Astronomer forms his classes, they spread a brightness and illumination over the face of the Scriptures, like that which these luminaries shed over the firmament of the heavens. I agree then with *Mr. Belsham* as to his *parallel.* The texts, which support the pre-existence and the divinity of our Lord, do indeed resemble "the stars in the firmament." But I differ from him in his *Astronomy.* The stars are, in "*the reality*," more numerous and greater, than they appear; and they are presented to the telescope in greater numbers than to the naked eye.

those to which we have adverted, he had otherwise rendered in the margin, "grace:" and such is the "scrupulous fidelity," (as *Mr. Belsham* calls it,) with which the Editors, *in all cases*, either follow the *Primate* or give notice of their departure from him, that they apprize us of *this momentous* change, in a *special note* upon the subject. Possibly, the *great importance* of this so occupied their attention, that it was altogether diverted from the variation in the remaining part of the sentence; which, indeed, *merely* affected the matter of our Lord's PRE-EXISTENCE; a thing in its own nature so absurd and inconceivable, that, be it expressed in what terms it may, it is well known that no RATIONAL CHRISTIAN can admit even its possibility.

I have, on former occasions, been tempted to travel beyond my immediate and proper subject, — the mere *fact* of unacknowledged departure from the *Primate*'s Version, — into the nature of the criticism, by which the *Editors* support their peculiar translation; and I am not able to resist the desire of doing so on the present occasion. I shall follow the very words and order of the *Editors* in their note. "While he was rich — see Wakefield — πλούσιος ὢν ἐπτώχευσε. The construction * requires it to be understood, not

* *Mr. Belsham*'s profound acquaintance with the Greek language has enabled him to pronounce, in still stronger terms, on the *necessity* of admitting the existence of two contempo-

of a passage from a preceding state of wealth to a succeeding state of poverty, but of two con-

---

rary states to have been here intended. "That this is the proper primary meaning of the Apostle's words," he affirms that "no person acquainted with the original can doubt." And he questions "whether the genius of the Greek language will even admit of the sense commonly annexed to the words." (*Calm Inq.* p. 125.) It is whimsical enough, however, that all this extraordinary knowledge of the Greek language, which has enabled *Mr. Belsham* to pronounce thus decisively on what "the construction" so peremptorily "*requires*," has been, as he informs us, the result of a valuable hint from a friend, who, it seems, understands *English* remarkably well, as he has proved "by the accuracy of his remarks upon the English verb." This gentleman, who has written upon the *English verb*, has, we are told, actually assured *Mr. Belsham* that "*the aorist expresses a perfect action in past definite time;* which time is ascertained by the connexion;" and has thus at once proved every thing to his wish, and completely satisfied him that the *genius of the Greek language* "requires that the two states should be simultaneous." And then the whole follows smoothly.—"Christ ἐπτώχευσε, 'was poor.' When?—πλούσιος ὢν, 'at the time he was rich.'" (ibid. p. 124.)—Now, with all due deference, I would recommend *Mr. Belsham* to turn from this gentleman, notwithstanding the knowledge of the *English* language which he may possess, to those who may be somewhat more conversant with the *Greek;* and who possibly may tell him, that, so far is the *Greek aorist* from "expressing a perfect action in past *definite* time," the very essence of the *aorist* is (as its name denotes) its *indefiniteness:* and that, instead of referring always to a "*past* definite time," it is in frequent and common use for a time *not past;* being familiarly employed for *present* time, and not unusually for *future* time also. The force of the Greek aorist, in short, undergoes as many variations as can well be superinduced

temporary states. He was rich and poor at the same time." — Now, here the Editors have for-

---

upon a verb: indicating not only the *future* and the *present*, as well as the *past;* but the past also under various modifications, including those of the common *preterite* and even of the *plusquam perfectum*, according as the connexion may require. It may imply, besides, in some cases, *frequency;* in some, the *continuance* of an action: and it is capable of admitting yet farther varieties, from the *mood* or *voice* in which it may be used, and also from its *participated* application. In a word, this tense, which is said to look to "*past definite time*," may look to *past*, *present*, or *future*, and has its very essence in the *indefiniteness* of the time and mode in which it can be applied. It has been said, that there is no royal road to Mathematics. This saying may be equally applied to other branches of knowledge. They, I apprehend, can admit no short path either. *Mr. Belsham* may rest assured, that, to know the Greek language, it must be learnt; and that a few general rules, which schoolboys commit to memory, will not convey an acquaintance with the genius of the language.

The Greek, however, which *Mr. Belsham* has derived from this excellent English scholar of his acquaintance, may answer very well for those for whom it is intended. And as *Mr. Belsham* has, in the outset of his work, declared against "*grammatical subtilties*," and has entered his protest against admitting into consideration the "*niceties*" of the Greek language, (under which head the *aorists*, of course, are to be included, no less than the *article*,) he ought not to be pressed closely upon this point. But, although the persons for whom alone he professes to write may not be much acquainted with the Greek language, and the account of the aorist, which he has picked up for their use, may be just as satisfactory to them as any other, yet it is to be supposed they have some knowledge of their own language: and if so, surely the man of "sound understanding" will, at all events,

tunately directed our attention to a few simple points, on which it is not difficult to form a de-

---

be able to see, that whatever may be said of *Mr. Belsham's Greek*, he has manifestly blundered in *plain English*. For, after telling us that the verb, of which he speaks, must, in virtue of the tense in which he finds it, express a *perfect action* in past definite time, he proceeds to say that the verb must be rendered, "*was poor*." Now, how *being poor* can be called an *action*; and how the words, *was poor*, render this a *perfect action*, Mr. Belsham will, if he can, explain to his reader. — Again, *when* was it that this *perfect action*, 'he WAS POOR,' took place? We are answered, "AT THE TIME that he was rich." Surely *Mr. Belsham* must have forgotten; and has been all this while arguing for the *transition*, not for the *continuance*. We can understand the *perfect action* of a person's *having become poor*, or *having made himself poor*, AT a particular time: but it will require a degree of subtilty, of which Mr. Belsham's man of "sound understanding" may possibly not find himself possessed, to discover a *perfect action*, and an *implied continuance*, in the words "he WAS poor, AT the time that he was rich."

But there is some more Greek of *Mr. Belsham*'s, in the same note, which contains a vein of the richest criticism. He says, "it may be objected that πλούσιος ὢν may refer to past time." And this application of the participle present, ὢν, to past time, he strenuously rejects; although he has both here, and elsewhere when it suited his purpose, admitted the reference to past time in the words τυφλὸς ὤν, in John ix. 25. Under this admission, however, I will take the liberty of considering the sentence somewhat after the model, which he has proposed. "Christ ἐπτώχευσε '*became* poor.' When? πλούσιος ὢν, 'at the time that he was rich.'" I ask no more than the benefit of the canon which *Mr. Belsham* has laid down for his own use, and which, as it is found not to suit his purpose, may, since it has been brought forward, be applied to mine. *Mr. Belsham*, however, produces some more

cided judgment. "The construction *requires*," that the words, πλούσιος ὢν ἐπτώχευσε, should

---

Greek, to prove, that John ix, 25. supplies no authority for referring the participle ὢν to *past time*. He contends, that; as the words τυφλὸς ὢν are there followed by the adverb ἄρτι, to 'shew that the participle which precedes is to be understood in a preterite sense;" so here, "had the Apostle intended to express, that the state of poverty was subsequent to that of affluence, he would probably have introduced the word εἶτα, or ὕστερον, before the verb ἐπτώχευσε." Whether the Apostle, intending to express an *immediate* transition from one state to the other, would have thought it necessary to introduce either of these words, I leave it to *Mr. Belsham*, (who, it seems, after all, *has* been, *in his own way*, investigating the "*niceties*" of the Greek language,) to determine. But, I fear much, that if the criticism respecting these words be no sounder than that which relates to the word ἄρτι, the Apostle would not have availed himself of the suggestion which it contains, had it been proposed to him. The adverb ἄρτι, we are informed, shows, that the participle is to be understood in a preterite sense. In other words, it expresses the present time so emphatically, as to mark an opposition to *past* time:—"*now* I see." If this discovery of *Mr. Belsham*'s be just, it will help us to various new and important views of Scriptural language. When our Saviour says to the Jews, (Matth. xxvi. 53.) "Thinkest thou that I cannot *now*" (ἄρτι, NOW, in opposition to *past* time,) "pray to my Father," &c. our Lord must be supposed to mean, that before this time he could not have done so. Again, when (John xiii. 7.) he says to Peter, "What I do, thou knowest not *now*," (ἄρτι,) he must mean, that Peter had now lost the knowledge which at a former time he possessed. It immediately follows, to be sure, "but thou shalt know *hereafter*," as if the opposition here were to *future* time. This, however, is a trifling difficulty in the way of a *Unitarian critic*, and would soon be in some mode or other disposed of. Again, when

be understood of "two contemporary states — He was rich and poor at the same time." — The

---

Peter says, (John xiii. 37.) "Lord, why, cannot I follow thee *now*," (ἄρτι,) he must mean this in comparison with *past* time: although hitherto it has been imagined that he alluded to our Saviour's words, "thou shalt follow me hereafter." In like manner, when our Lord tells his disciples, that he has still many things to say to them, and adds, "ye cannot bear them *now*," (ἄρτι,) he must be understood to imply, that they could have borne them *before* that time, although it has been commonly supposed that the expression looked to the *future*. It will be found also in 1 Cor. xiii. 12., xvi. 7., 1 Thess. ii. 7., and in other places, that this lately discovered and significant use of the word ἄρτι, will throw a novel light upon the words of Scripture. — But, (to treat this matter with a seriousness to which, perhaps, it is not entitled,) the truth is, that ἄρτι, of itself, simply and properly, though emphatically, signifies the present time; and is only so far opposed to either the past time or the future, as *present* time is opposed to the one or the other; and derives its reference solely from the words with which it is connected in the context; so that, instead of bestowing such reference on, it borrows it from, the sentence in which it stands. If, then, *Mr. Belsham* can find no other reason for rendering the participle in τυφλὸς ὢν in a preterite sense, than the declaration of the *present* possession of sight implied in the word ἄρτι, he will find himself at perfect liberty to render the passage, in a form similar to that which he proposes for this of 2 Corinthians, *I now see* WHILST *I am blind*. Whoever has considered these matters must be well aware, that it is the nature of the subject and the force of the context, and not the mere use of the word ἄρτι, that leads the mind to the immediate admission, that it must be to a *past* time, that the blind man refers the participle, when he uses the words, τυφλὸς ὢν, ἄρτι βλέπω. This will be manifest at once, if we change the word τυφλὸς for another. For example, the

construction requires no such thing. The plain and unavoidable construction of the words

---

Jews had demanded of the blind man's parents, whether it really was their son, (who was well known to have been blind,) that now professed to be restored to sight. Suppose they had put the question to the man himself in this form. "Art thou the son of these persons, and dost thou now see?" ἄρτι βλέπεις; suppose, also, that he, wishing to answer the question precisely, by declaring that he was *their* son, and that he then actually saw, used the words αὐτῶν μὲν ὁ υἱὸς ὢν, ἄρτι βλέπω — must he be thought necessarily to mean, that he *had been at a former time* the son of these persons; or would not, in this case, the participle be taken in the present time, unaffected by the use of the word ἄρτι? — Or, again, if the question had related to his conviction that his sight was permanently restored; and that he meant to reply, that, though he possessed the power of seeing perfectly at the present, he yet had fears as to its continuance for the future; and, in order to convey this, expressed himself in these words, φοβούμενος μὲν (viz. μήποτε τυφλὸς γενώμαι) ἄρτι βλέπω — must the mere use of the word ἄρτι push back his fears lest he might ultimately lose his sight, to a time previous to his having recovered it; although, in reality, the present time is here put in opposition to that *future* time to which his fears relate? In these two instances we see, that, according to *Mr. Belsham*'s criticism, both that which is declared to exist at the *present*, and that which is meant to refer to the *future*, must be thrown back to a preceding period, by the operation of the adverb ἄρτι.

Had our Lord said of himself, πλούσιος ὢν, ἄρτι πτωχεύω, *Mr. Belsham* would of course admit, that he spoke of two successive states: whilst, by omitting the word ἄρτι here, two concurrent states must, according to him, be intended. This is precisely equivalent to what he has advanced; viz. that there being no particle corresponding to the word ἄρτι, to determine the participle ὢν to the sense of the *preterite*, it

πλούσιος ὢν, all the world, except the Unitarian Editors, must admit to be, *Being rich.* Well

---

must consequently be considered in the *present* tense. It should be observed, that the peculiar meaning, which this writer would force upon the word πτωχεύω has nothing to do with the application of his criticism here respecting the word ἄρτι. This criticism, as well as that concerning the force of the *aorist*, stands by itself, on grounds independent of the peculiar force of the verb employed. But, allowing to *Mr. Belsham*, (for the sake of argument,) the full benefit of the force which he assigns to the verb πτωχεύω; namely, that of a continued state, let us see to what this will lead us. If, in consequence of this, the phrase πλούσιος ὢν, ἐπτώχευσε, must signify, that he continued rich *whilst* he lived poor; it must of course follow, that St. Paul has represented both to the Ephesians and the Colossians, that, WHILST *continuing dead in their sins*, they were permitted to *live with Christ*, νεκροὺς ΟΝΤΑΣ ἐν τοῖς παραπτώμασι — συνεζωοποίησε. Ephes. ii. 5. Col. ii. 13. — and, again, that St. John, *at the very time* that he was writing the 8th verse of the 22d chapter of the Book of Revelation, was *actually engaged* in *hearing* and *seeing* all those various communications and visions, which he has related to us — Ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων. — Of so little value, indeed, did *Grotius* (the great authority to which the Unitarians are on all occasions anxious to resort,) consider such *critical* "*niceties*," as *Mr. Belsham* has here laid down as principles; so little, especially, did he conceive the word ἄρτι to be requisite to give a past sense to the present participle, that he pronounces the very phrase in in John ix. 25., which ἄρτι has, according to *Mr. Belsham*, given the *whole* force, to be exactly similar to that in Eph. ii. 5., in which the participle present simply occurs, without any word whatever corresponding to ἄρτι, such as *Mr. Belsham* peremptorily insists upon. — "[Τυφλὸς ὢν] Ὤν, *qui eram*, ut hic *Syrus*. Simile loquendi genus, vide Ephes. ii. 5." — And again, on the passage in the Apocalypse, he says — "Sub-

then, how does the *being rich* render it impossible for a man to *become poor?* On the con-

---

auditur *sum*, ut sæpe apud Hebræos; et *præsens pro præterito proximo.*" This, indeed, St. John has himself put entirely beyond question, by subjoining to the words already quoted, καὶ ὅτε ἤκουσα καὶ ἔβλεψα. And, what crowns the whole, and leaves nothing more to be desired upon the subject, — those great Greek critics, who have given us what they are pleased to call the IMPROVED VERSION, have not pronounced St. John to have been ignorant of the genius of the Greek language in doing so; but have actually bestowed their own decisive *imprimatur*, and have given it to us in plain English, "I John SAW these things and HEARD them" — ἀκούων καὶ βλέπων.

Now that I have obtained so high a sanction for the application of the participle present in a preterite sense, without the assistance of the word ἄρτι, or any other particle whatever, I will venture to tell *Mr. Belsham* that nothing is more common; that, to those who are well acquainted with the language, this usage is perfectly familiar; and that the reason of the thing, and the circumstances under which it occurs, are fully explained and defined by various well known writers. Among these writers I would particularly specify, *Dr. Middleton*, (*Doct. of the Gr. Art.* p. 39—44.) and *Glassius*, (*Philol. Sacr.* tom. i. p. 353—355.) — the latter of whom has accompanied his grammatical remarks upon the participle with some most valuable observations on important passages of the N. T. in which the participle occurs. I confess, at the same time, that I am disposed to agree with *Mr. Belsham*, in conceding to the participle ὤν, under certain circumstances, an emphatical force which may imply continuance. It is manifest that it may be rendered BEING, in such a sense as shall reach to the nature and essence of the subject. Thus, he who had been born blind, *being* (from nature) *blind*, (that is, such being the state and condition which belonged to him,) declares, that he *now sees*. But, then, *Mr. Belsham*

trary, must not a man *be rich*, in order to admit the propriety of saying that he *became poor?* Is

---

will be pleased to recollect, that this use of the participle involves unavoidably the reference to an antecedent condition, and is, although it implies a *continued state* and appears in a *present form*, as little to be confounded in point of time with the new state affirmed of the subject, as the word *blind* is to be confounded with it in the 17th verse, where the Pharisees are described as interrogating the *blind* man, (λέγουσι τῷ τυφλῷ,) as to the *manner* in which *his sight had been restored.* By his being here called a *blind* man, at the very time when the mode of the acquisition of his sight was the subject of inquiry, what could be meant, but his natural state, and of course his previous condition; the same which may be conceived to be conveyed by τυφλὸς ὢΝ? In like manner, when our Saviour expresses himself to the disciples of John in these words, —"the *blind* see"—"the *lame* walk," — (τυφλοὶ ἀναβλέπουσι — χωλοὶ περιπατοῦσι. —) he means, that those, whose nature it had been to be *blind* and *lame*, now saw and walked. He did not think it necessary to introduce any particle, (such as ἄρτι,) to mark the opposition of the two conditions: and yet there does not appear much danger, that any person, from the *excessive* knowledge of Greek that governs *Mr. Belsham*'s criticisms, should suppose that these must be two concurring states; and that our Lord had carried the miracle so far, as to enable them to see, *whilst they remained* blind; or to walk, *while they continued* lame; —the species of construction which Mr. Belsham insists upon in the passage before us. The pre-existence of our Lord is, it is to be presumed, a thing so incredible, that any *monstrum cogitationis* is to be received before it: and, therefore, if the above passage happened to bear such relation to that doctrine, as to give it support according to the received mode of its translation, *Mr. Belsham* would, of course, on the principle of interpretation which he wishes to apply to

it impossible that a man, who is rich at *one* time, should become poor at *another?* or is it neces-

---

2 Cor. viii. 9., contend for the *seeing blindness*, and the *walking lameness*, to which we have alluded.

Πλούσιος ὢν, then, we may, with strict propriety, render "BEING *rich*"—*being, in his true nature*, rich indeed—ἐν μορφῇ Θεοῦ ὑπάρχων.—ὢΝ and ΥΠΑΡΧΩΝ here correspond exactly as they ought,—the essence and true nature of the Great Being emphatically expressed in both. All this, it must be confessed, carries with it a reference to past time,—to an antecedent condition. But that cannot be helped, if truth will have it so. BEING (in his true nature and essence) *rich, he became poor.*— "Being rich, he became poor."—It is manifest, that here is the plain, literal, and consistent interpretation of the passage, without the slightest force exercised on any one part of it, and in exact agreement with all the ordinary, received principles of Scripture interpretation. Whether this be reconcileable with the common translation, "Though he was rich, he became poor," the reader will judge; and "whether *the genius of the Greek language* will admit of this sense," he may now determine for himself. Whether, on the other hand, the principles of "the construction," which "requires, that the two states should be simultaneous," can be received by any "person acquainted with the original," he will probably more than "doubt." That the participle ὢν must, in the first place, express simple *continuance*, of the state expressed by πλούσιος; that, in the second place, ἐπτώχευσε must express simple *continuance* of *its* state likewise; and that, in the third place, the one state must commence, and be exactly concurrent with the other. He could not *have been* rich one moment *before* he was poor:—his riches commenced with his poverty. It was precisely "*whilst* he was rich" that "he was poor." Surely, all this is too much to require us to concede. Independently of all consideration of the original language, I would desire no

sary, that a person, described as *being rich* and *becoming poor*, should be both *rich* and *poor* at

---

more for a fair judgment upon the case, than the "sound understanding and honest mind," to which Mr. Belsham *professes* himself so willing to appeal.

It is curious, and may not be uninstructive, to observe the whimsical varieties of *Socinian* criticism, and the capricious changes of shape which it assumes. In former days a grand support of the system which rejected the *divinity* of Christ rested upon the *past* sense of the participle ὤν. *Socinus*, conceiving that this participle has no adsignification of *present* time, was for confining it to the *past*; that he might get rid of the overbearing force of the words, ὁ ὢν ἐν τῷ οὐρανῷ, in John iii. 13., which he was thus enabled to render, *qui* ERAT *in cœlo*; and, under this interpretation, to afford an explanation, according to his own principles, by which he might avoid the admission of our Lord's pre-existence; as may be seen at p. 94. of this volume. The *present* Socinians having discovered, (see pp. 79—81. 91.) that "BEING IN HEAVEN" can mean no such thing as it expresses; *because* there is *no heaven:* and that the words merely signify the *being acquainted with the divine counsels*, or no matter what, but certainly NOT *being in heaven*, (for that could not be; besides that "the *natural signification* of words" is, as we have seen at page 3. of this volume, *above all things* to be guarded against,) — have felt themselves altogether relieved from the difficulties of old *Socinus*. They have no longer any occasion for the *past* sense of the participle: and, seeing that the admission of this sense would let in *the pre-existence* upon them elsewhere, (as, for example, in this very passage of 2 Corinthians,) they, accordingly, contend strenuously for the *present* signification, and will have nothing to do with the *past*, which threatens little less than ruin to their scheme. However, these modern critics, who go by no rule but that of *shutting out the Divinity of Christ*, do themselves, at certain times, when off their guard, admit the very interpretation of

the *same time?* Yes, say the Editors, the *construction requires* that the two states should be

---

the participle which they are here so anxious to reject. Thus, (as we have already noticed at p. 76. of this volume,) on John i. 18., ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, the *Editors* observe, in their note, that it is better rendered, "who WAS in the beginning with God — to derive instruction," &c. (that is, by the by, as they tell us again, *I. V.* p. 199., "was IN THE WILDERNESS, or ELSEWHERE, to be instructed and disciplined." ! — Here, then, after all, the grand point so long laboured for every where else is given up. The participle ὢν may, even according to these great authorities, be taken in the *past* sense: and this, too, it is to be observed, where the *past* time is not superinduced by any connected verb. For it is to be remarked, that, in this passage, the participle is not placed as the nominative to the verb; and therefore it stands independently of the time of that verb. In truth, if, in any part of the N. T. the participle of *existence* is to be considered as peculiarly expressive of *essence;* if there be any, in which no good reason appears for referring the participle to a limited adsignification of time, it is perhaps this very passage. And yet it is almost here alone, that these extraordinary critics would ascribe to it a *past* sense. However, in justice it must be confessed, they make ample and speedy retribution. In return for what they have thus taken *from* the *present* time, they immediatcly after, (that is, *after* in *their* translation, for they find it convenient, in this first chapter of St. John's Gospel, to turn every thing upside down; and therefore they have, without any authority but their own sole will and pleasure, placed the 15th after the 18th verse),—they immediately after, I say, in the 15th verse, convert the *past* into the *present*, by construing ἦν, *is;* rendering πρῶτός μου ἦν, "he IS my *principal*," in opposition to the obvious and just translation, "he WAS before me," which has been adopted by every commentator that has hitherto appeared; not excepting even their own

contemporary. To common sense this seems somewhat odd. But it appears evident, they say,

---

great oracles, *Erasmus* and *Grotius*, to whom they affect to appeal on all occasions, but whom they desert, as they do all others, whenever they fail to assist in the main point, — that of reducing our blessed Lord to the ordinary condition of man. Great allowances, undoubtedly, should be made for these Unitarian Critics, in their comments upon this first chapter of St. John. In contemplating this part of Scripture, they seem bewildered to the last degree. They scarcely know what to say: and hardly can any two be found to agree in the same result. The distraction, in truth, which appears to agitate them can scarcely be represented to the imagination by any thing short of the picture which Hogarth has given of the enraged musician. Their incoherencies here, then, should perhaps, in some degree, be overlooked. But in other places, where they are not driven to it by the same terrific necessity, we find them without scruple rendering the *present* by the *past*. *Mr. Belsham* labours hard, (by a number of examples, some applicable, and some not), to establish the admissibility of this in the case of the verb substantive, for the purpose of supporting the Socinian sense of ἐγώ εἰμι, "I WAS *he*," in the celebrated passage (John viii. 58.) in which our Lord declares that he existed before Abraham, and which has been already adverted to in the preceding note, pp. 127, 128. (See *Calm Inq.* pp. 74, 75. 86, 87. 96, 98.) The *Imp. Vers.* also, in all those places where it might tend to advance the main point, has adopted the same principle of interpretation. Thus we see that the construction which, at one time, these critics reject as inadmissible, at others they adopt with perfect freedom: at all times, however, it must be admitted, in reference to the one grand object, — that of robbing Christ of the divinity of his nature. In any case, whatever mode of interpretation favours this object, must be right; although it is to be relinquished, and the opposite mode adopted for the same object, in the succeeding page. Rules of grammar are of

from the words, πλούσιος ὢν, which they choose to render, WHILE *he was rich*. The word WHILE

---

no value. One rule only is to be attended to. All tenses are to be intermixed, all times to be confounded; provided only that that exalted Being, the Son of God, who fills all time, shall be confined to such a portion of it as falls to the lot of mere, miserable, mortal man.

Of these contradictory and mutually subversive positions, respecting the force of Greek tenses, abundant instances have been already derived from *Mr. Belsham* and his brother editors. But one still remains, which I have purposely reserved for the conclusion of this note. We have seen that the great stress of *Mr. Belsham*'s grammatical argument in support of the Unitarian rendering of 2 Cor. viii. 9. depends upon the construction of the aorist under that peculiar reference to *past time*, which we have quoted from him at page 255 of his book, and which, as we have noticed, he exults in having derived from a learned friend, inasmuch as by it he considers himself enabled to decide the question of the sense of the disputed passage. Now what shall we say, if we find this same writer asserting of the aorist of a particular verb, that it "occurs thirty-eight times in the New Testament; and in *five passages only* signifies *past* time?" Yet this he does of the verb γενέσθαι; because the applying to it a future sense furnishes one of the Unitarian modes of escaping the inference of our Lord's pre-existence from John viii. 58. It is not, indeed, the particular mode of escape, which this writer has selected as the best; but it is one which he mentions with respect, and something like commendation; and, so far as the criticism on the verb γενέσθαι is concerned, manifestly with approbation. So that at the beginning of this note we find this writer, at the suggestion of *one* friend, maintaining the *necessity* of the *past sense* for the Greek aorist; and at the conclusion of it we leave him in the full possession of an opposite suggestion from *another* friend, which completely overturns the former. How the critic is

establishes the whole for them; proves that the two states must be concurrent; and settles the entire question of construction at once. This word, however, unfortunately, is altogether of their own manufacture, or rather that of *Mr. Wakefield;* and has been forced in here, against all just principles of criticism, to help out that very construction, which, they say, requires it. The original, as we have seen, simply expresses, *Being rich.* That the word WHILE has no place in it, is manifest: and that there can be no *pretence* for its introduction, shall be shown here-

---

to act between the two descriptions of learned friends,—how to choose *between the two bundles* — I know not.

Before I quit the subject of *tenses*, on which this note has been principally employed, I shall add this one remark on the text last alluded to; — that the only contrivances, by which Unitarians are able to evade its force, are the changes of the *past* into the *future*, or of the *present* into the *past*. Πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. — Before Abram SHALL BECOME (*Abraham*), I am (*he*): — or, Before Abraham was born, I WAS (*he*). In the former, γενέσθαι is made *future:* in the latter, εἰμὶ is made to signify the *past*. The plain and simple translation is by all means to be avoided by Unitarian critics. But may not expositors, of inferior lights, avail themselves of both the great contending authorities; and with the one be permitted to render γενέσθαι in the *past* sense, and εἰμὶ in the *present* sense with the other? And thus even Unitarian criticism may be made to minister to the truth, and to give support to that great fundamental TRUTH, the PRE-EXISTENCE of our Lord and Saviour Jesus Christ. — On this text in John viii. 58. see what has been already said, at p. 81—85. vol. i. of this work.

after. But, for the present, let it be observed that, even admitting the translation of the Editors, *while he was rich*, it will not follow, that the sentence must be understood of two contemporary states, so long as the word ἐπτώχευσε signifies *he became poor*, and thereby marks a transition from one state to the other. They seem to think, indeed, that the word *while* precludes this rendering of the verb ἐπτώχευσε; and, for this reason, they have caught eagerly at the authority of *Mr. Wakefield*, for the introduction of that particle. Now it fortunately happens, that *Mr. Wakefield* himself, their favourite critic, is the very authority I have to adduce upon this subject. What is *his* rendering of the clause? "*While* he was rich *, he *became*

* The Editors have made their quotation from this writer with no small degree of judgment. It stands thus, as we have seen at page 130. — "While he was rich — see Wakefield — πλούσιος ὢν, ἐπτώχευσε." — The part of the sentence, which is broken off, and by which the last of these three Greek words is rendered, would have spoiled all: — "*he* BECAME *poor*," would have let in orthodoxy again, whereas the part quoted bade fair to thrust it out. Now, this is a specimen of *Unitarian quotation:* and this too, on a subject, on which the departure from truth is the stifling of God's revelation. *Mr. Wakefield*'s criticisms may be of but little value: and, for my own part, I have not been in the habit of rating them at much. But not so with the Editors. With them he is oracular. Or, be it that I state this too strongly, yet, at all events, to quote his words as *bearing on the sacred text*, and to quote them *falsely*, is dealing treacherously with THE WORD OF GOD, and is but too well worthy of the

poor." See his *Translation of the New Testament*. *Mr. IV.* must be supposed, if we would acquit him of a gross blunder in language and a gross confusion of ideas, to have here employed the word *while*, in the sense of *when, at a time when*: for, to conceive it as implying a lengthened space, would be to make the *point of time, at* which he *became* poor, commensurate with a *portion of time, during* which he *continued* rich. I do not say, that I should approve of such a form of expression. But it is the one adopted by him, whom the Unitarians look up to as their greatest scholar; and whatever objection can be brought against it, is to be applied to the word *while*, which he and they have unjustifiably forced upon the sentence; the use of which, however, could not prevent *Mr. IV.* from giving to the verb πτωχεύω * the sense of *be-*

---

cause, in which *they* are engaged, who would *blaspheme* the Majesty of the SON OF GOD.

* It may be said that, in his *Inquiry, Mr. Wakefield* has rendered πτωχεύω in the sense of *being*, not of *becoming poor*, and has there considered the whole passage as treating of simultaneous, not successive, states. To this I answer, it signifies nothing to the present point in what manner he has translated the word, or understood the passage, *there*; although, *even there*, he has only ventured to say of πτωχεύω, after reciting the usual rendering *to become poor*, that it "RATHER means to be in the *condition* and *capacity* of a *poor* man." (p. 179.) We are at present concerned not with that work, but with his *Translation of the New Testament*; the second

coming poor: a sense which at once overturns the whole fabric of their construction. — Well

---

edition of which, (the only one in my possession) was published *eleven* years *later* than the *Inquiry;* and in which, of course, we have the final result of his best judgment upon the subject. To this later work the Editors have referred, by their quotation, for the support of his authority in rendering the words πλούσιος ὢν, "WHILE *he was rich.*" So that, on every account, to *this* work our attention must be necessarily confined. — The Editors, indeed, must have been much puzzled, as to which of the two productions of this great Unitarian authority they should abide by. They would naturally prefer the former, as rendering πτωχεύω in the sense of BEING *poor:* but then, the first clause of the translation did not furnish them with the governing emphasis of the particle WHILE, as πλούσιος ὢν was *there* rendered, BEING *poor.* On the other hand, in the later production of this author, the word WHILE was employed; but then the orthodox sense of the verb ἐπτώχευσε (*became poor*) was retained. The Editors, in this difficulty, adopted the most *prudent* plan. They followed the latter, in the first clause; and totally sunk the remainder, as we have seen in the preceding note. At the same time, that the Unitarian sense of the word πτωχεύω, advanced in the *Inquiry,* should not be lost, it was deemed right that in a separate work, which is, in truth, but a supplement, or body of notes, to the Unitarian Version, the translation as given in the *Inquiry* should be exclusively enforced. Whilst, therefore, the Editors refer only to *Mr. Wakefield's New Testament,* and select from that *just* what answers their immediate purpose; *Mr. Belsham* refers only to that writer's *Inquiry,* and secures to the cause the additional aid that was to be *thence* derived. *Calm Inq.* p. 125. — Let not the mean opinion that the reader may entertain of *Mr. Wakefield* as a critic and a theologian induce him to discredit the idea, that so much machinery should be employed for such a purpose as that of obtaining the apparent

then, thus far, the Editors do not appear to be particularly fortunate, in the observations, with which they commence. The translation, "*while* he was rich," does *not* appear to be the just rendering of the words πλούσιος ὢν: — the construction does *not require* to be understood of two contemporary states: — and *Mr. Wakefield*, whom they appeal to in the very frontispiece of their note, and whose name stands in the place, that, according to their engagements, should have been occupied by that of *Newcome*, turns out to be an authority *decisively against* them.

But, in truth, the grand hinge of the question is the meaning of the verb ἐπτώχευσε. It is useless to talk of *two contemporary states*, until it be determined whether there be, in strictness, *two* STATES spoken of at all. The Editors, not being able to rid themselves of a lurking feeling on this head, although they profess to have settled the point already by the force of the word WHILE, proceed to fix the sense of the verb πτωχεύω, agreeably to the interpretation of the

---

sanction of his name. It should be remembered that there is a class of men, by whom an author with *any* pretensions to the distinction of a *scholar*, and at the same time lending his authority to the support of their opinions, may reasonably be deemed a paragon: and it is known, that there are writers, and translators, with whom such machinery is no novelty, and who can lose no character by resorting to it.

passage, which they have already resolved on: and having cited the Lexicons * of *Stephanus*,

* The quotations from these Lexicons are, like most of the Unitarian quotations, *ad captum* merely. Advantage is taken of a partial and seeming correspondence, whilst every expression that marks a departure is carefully suppressed. The object with the Lexicons here quoted has been more to convey the full force of the word πτωχὸς carried into act by the verb, than to distinguish (if I may so say), the precise *verbal* modification, as to the point of continuance or change. The *Editors* have omitted to mention, among the interpretations assigned in each of these Lexicons, the word *mendico*: which, as it implies simply an *act*, and does not in itself *necessarily* include the idea of a *continued state*, or *course of action*, — (any more than the word ἰπαίτω, or *stipem peto*, to which both the Lexicons, after *Hesychius*, make πτωχεύω sometimes equivalent),—it would not have suited the purpose of the *Editors* to have particularly noticed. The Latin terms, it must be observed, by which the Greek verb is explained, are equivocal in their application. Indeed, if it were not so, the argument of the *Editors* would go to the length of proving that the word πτωχεύω, in the judgment of the compilers of these Lexicons, could *never* be applied in the sense of BECOMING *poor*. Now, this would be to brand their own authorities with gross ignorance: an ignorance, however, of which the learned authors would soon be acquitted by those who would take the trouble to examine what they say for themselves. For we find in the former of the two Lexicons, the passage of *Nazianzen*, πτωχεύει τὴν ἐμὴν σάρκα, rendered by the words, " ob meam carnem *pauper* FIT;" and in the latter we have the same translation acknowledged as assigned to this Greek sentence. Again, with respect to the very text in question (2 Cor. viii. 9.), we find, that, although the word *eguit* has been used by both for ἐπτώχευσε, yet *Stephanus*, who has adopted the translation of *Constantine*, but in a form more copious and explanatory, immediately subjoins what manifestly shows that he under-

and *Constantine*, for the use of the verb in the senses of "mendicus sum," "mendicus vivo,"

---

stood the word to imply a *change* of condition,—"*Usus autem eo verbo est* Apostolus, ut *ostenderet* eum (Christum scil.) usque ad extremam etiam paupertatem nostrâ causâ SESE DEMISISSE"—*had humbled himself, had reduced himself.* See *Thes.* vol. 3. p. 587. And this same *Stephanus*, in his *Concordance*, (which, it should be remembered too, was not published for more than twenty years after his *Thesaurus*,) assigns to the verb πτωχεύω, as its single and sole signification, the words "*pauper* FIO," *to* BECOME *poor*. It seems rather odd, that the *Editors*, whose object was the translation of the *Greek of the New Testament*, should have altogether *forgotten* to look into the *Concordance*, in which *Stephanus* professes to give the meaning of the *Greek of the New Testament;* and in which he gives the latest result of his judgment,—a book, too, which they themselves recommend, in the Introduction to their Version, for the interpretation of the New Testament: and, also, that they should have *forgotten* even to glance at the observations which we have quoted from both *Stephanus* and *Constantine*, in those very parts of their Lexicons from which they have favoured us with extracts. In truth, it is perfectly manifest, that, so far as the *Editors'* assertion, that the word πτωχεύω *cannot properly* signify a *change* of state, is concerned, the authority of these writers is decidedly against them.

As to the Lexicons, generally, it should be remarked, that they represent the word πτωχὸς, as in itself implying a *change* of condition. *Schleusner* explains the word, "*pauper, ad mendicitatem* REDACTUS, &c." *Suidas* defines πτωχὸς,—"ὁ ἐκπεπτωκὼς τοῦ ἔχειν,"—"qui ex bonorum possessione excidit:" and "πτωχεία,—παντελὴς τῆς κτήσεως ἐκπτώσις." *Suicer* in like manner, "Πτωχὸς PROPRIE est, ὁ ἀπὸ πλούτου κατέλθων εἰς ἐνδειαν, *qui ex divitiis ad inopiam* DEVOLUTUS EST." (*Thes. Eccles.* p. 887.) Amongst other derivations assigned to the word, that of πτόω (*cado*) an obsolete for πίπτω, and from which

"inops dego," and *Erasmus*, for the sense of "pauper fuit sive *potius* mendicavit*;" they

---

πίπτω takes its preterite πέπτωκα, is the most prevalent and the most probable. And, in this view, the primary sense of the wood πτωχὸς, and consequently of πτωχεύω, ought to imply a *change* of state, a *fall* from wealth. The great attention bestowed by the Lexicons generally, upon the *extreme degree of poverty* expressed by the word πτωχεύω, and upon the distinction to be observed between πτωχὸς and πένης, seems to be the reason why the primary sense has been in most cases especially dwelt upon, and the peculiar force of the *verb*, as relating to an *existing* or a *commencing* state, (a *continuance* or a *change* of condition,) has not been more fully taken into consideration; but left, as it naturally ought, to be determined by the particular bearing of the context. So far as the *verb* merely is concerned, πτωχὸς *sum* et *fio* (in the form given by *Schleusner*), seems to be its just representation. And it is worthy of remark, that if πτωχὸς itself implies a change of condition, *ad mendicitatem redactus*, then even the acceptation of the verb in the form of πτωχὸς *sum*, must imply the same.

* *Erasmus* has been extremely brief upon this, having simply stated his rendering of the Greek to be, as quoted above, "pauper fuit, sive *potius* mendicavit." *Mendicavit*, then, is the sense which he *prefers* for the word ἐπτώχευσε: and he even follows it up by saying, "ut hinc possent argumentum sumere qui gaudent *mendicitatem* suam ad Christum autorem referre:" alluding to the model, to which the Mendicant orders of the Romish clergy might refer, as their example. Now, I would ask the Editors, why they have not abided by their own authority here, and rendered the Greek word in the strict sense *mendicavit*, instead of adopting the translation agreeable to that sense which *Erasmus* holds to be *inferior*. They may say, perhaps, that they quote *Erasmus*, merely to show, that he understood the word to imply an actual state, and not a change of state. At all events, then, they do not deem his judgment such as should

then at once peremptorily conclude, — " the word properly signifies an actual state, not a

---

be implicitly relied upon, in his criticism upon this verse. But are they sure that *Erasmus* meant, by the word *mendico*, to *exclude* a change of state? Are they sure that *Erasmus* did not prefer the word *mendico*, *because* it might, like the Greek word, apply to the commencement, as well as to the continuance, of the course of action which it expressed? The verb *mendico*, *Facciolati*, in his excellent Lexicon, renders by *pitoccare*, from *pitocco*, which words are manifestly the transfusion of the Greek words πτωχεύω and πτωχὸς, and the word *pitoccare* is known to be employed not only in the sense, *to beg*, but also to *go a begging*, to *become a beggar*. So that the word *mendico*, according to this authority, by no means excludes the idea of a *change of condition*. But, even though the Latin of *Erasmus* were unequivocally in their favour, yet, against the stream of authorities, which oppose him upon this subject, his simple *dictum* could be but of little force. *Erasmus*, it is to be remembered, lived but at the revival of letters, and was destitute of those many important aids to Greek literature, which have been furnished since his time. He was a scholar, *proprio Marte*; and although, undoubtedly, a man of vast genius and extensive learning, and of infinitely attractive wit, yet, in his *Greek* criticisms especially, he has been esteemed by many extremely fallible. Even *Jortin*, with all the partiality of a biographer who imagined that the historian bore some resemblance to his subject, admits the general suffrage of " his deficiency in the Greek tongue." (*Life of Erasmus*, vol. ii. p. 160.) *Erasmus* himself, indeed, in his note on Mark ii. 9. makes plain confession of his inferiority in Greek literature. *Marianus Victorius*, in the preface to his Edition of *Jerome*, goes too far, when he charges him roundly with a total ignorance of the language. *John Hales* speaks not quite so strongly when he says, in his notes on *Chrysost. Homil. in Hebr.* " Acumen Erasmianæ censuræ et certitudinem, quam

change of state. Literally he was poor, or he was a beggar. See Odyss. o. l. 308." — Thus the point is completely settled. The sense, which the construction, under the influence of the particle WHILE, would have given to the verb, is

---

in *Latinis* præstat, in *Græcis* PRORSUS DESIDERO."—Whatever justice there may be in this observation, as it relates to his Greek criticisms generally; there can be no question, as to its application, in those cases, in which a knowledge of the Hebrew was also necessary; that is, as to its application to the Greek language in use among the Jewish writers. *Drusius*, in the preface to his *Præterita in Nov. Test.* expressly informs us, that he has thus entitled his criticisms on the New Testament, as having special reference to what had been *passed over*, or not sufficiently illustrated, by others; among whom he names *Erasmus* as the principal. This commentator possessed that which *Erasmus* wanted. His perfect acquaintance with the Hebrew, the Jewish writers, the ancient Greek translators, and the productions of the Fathers, afforded him such eminent qualifications for commenting upon the sacred text, that *P. Simon* does not scruple to pronounce him the *most learned and judicious* critic in the whole assemblage of those distinguished Commentators on the Old Testament, whose labours are preserved to us in the collection entitled *Critici Sacri.* See *Hist. Crit. du V. T.* liv. 3. ch. 15. The *Editors* have not informed us in what sense this writer, who has had *Erasmus* specially in his view throughout his comment on the N. T., has interpreted the word in question. They were not anxious to state, that the reviser of the criticisms of *Erasmus*, whilst he dwells at some length upon the comparison of *egenus* and *pauper*, in his comment on the verse before us, lays it down as a matter which *does not come at all into question*, that *factus est* is connected with both. *Egenus* FACTUS EST. — *Pauper* FACTUS EST.

now proved to belong to it from an independent source. And so the question is set at rest.

Yet a word or two remain to be said. We cannot allow these critics to travel off so rapidly. We are here informed, that the word πτωχεύω "*properly* signifies an actual state, not a change of state:" — that is, that it means the actual state of BEING *poor*, and that it *cannot, properly*, signify to BECOME *poor*. We cannot avoid remarking, here, how strangely ignorant *Schleusner* must be upon this subject;, notwithstanding the high estimation in which he is held by the Editors, and their great readiness to quote his authority whenever they can contrive to *pick out* any thing from him that will afford the colour of a sanction to their opinions. How does *he* explain the word?—"1. proprie: *pauper sum* et FIO, *ad mendicitatem* REDACTUS SUM, *mendico*, a πτωχὸς, quod vide:" and then he adduces a number of references, the first of which is "Odyss. o. v. 308," the very one which the Editors have put forward *, and which, in their

* It is to be observed that the passage in *Homer* has been adduced by *Schleusner*, as an instance of the propriety of the sense of, *ad mendicitatem redactus sum, mendico;* having in view simply the force of the word πτωχὸς *mendicus*, and not any modification of the act expressed by the verb, in reference to a change or continuance of state. This, as has been before observed, has been the main object with the Lexicographers and Commentators in general upon this word; the *extreme poverty*, which the word implies, being

lighter reading, they must have discovered in the *Odyssey* for themselves; as it is not to be

---

the idea principally held in view. That *Schleusner*, then, has cited the passage from the *Odyssey*, as equally applicable to the sense of *ad mendicitatem redactus sum*, and to that of *mendico;* and therefore (*were it even* granted, that *mendico* must necessarily imply the *continuance* of a state, and can never be attributed to the *first act* or *commencement*,) that he has connected the sense of BECOMING *a beggar*, equally as that of BEING *one*, with the example which he has quoted from *Homer*, is manifest on a moment's inspection. The *Editors*, on the other hand, have cited the very same example from *Homer*, for the purpose of showing the direct contrary; namely, that the word πτωχεύω *cannot properly* signify a *change* of state. Now, although I have above acquitted these critics of having derived this reference from *Schleusner*, upon the ground, that they could scarcely be supposed to have overlooked or suppressed the notice of the matter supplied by that learned writer in direct opposition to their assertions; yet, on second thoughts, I see much stronger reasons for believing, that from *his* Lexicon they did actually transcribe this reference. The mere circumstance of overlooking or suppressing may easily be admitted, where practices of a much higher order of disingenuousness are found to be familiar. And, although it must be admitted, that other Lexicons, as well as that of *Schleusner*, contain the allusion to *Homer*, yet the precise form of the quotation here supplies an internal evidence of the source. One thing is certain, that if these Critics had been searching through the Odyssey, for the purpose of discovering an application of the verb πτωχεύω, which would least serve their purpose, they would have cited the very one that has been adduced, inasmuch as its actual application here implies decidedly a *change* of state; Ulysses declaring his intention to assume the appearance of a new condition, and being now for the first time to *become* a beggar, — πτωχεύσων. In four other

supposed, that they would have selected this single note from *Schleusner*, and have passed over in perfect silence the various remaining matter, which contradicts their assertion as to the import of the verb in question. Some of the authorities, to which *Schleusner* refers, show the like ignorance with himself; since, like him, they employ the word πτωχεύω in a sense implying a *change* of state. The LXX., he says*, make

---

passages of the *Odyssey*, they might have discovered the word, in an aspect not equally unfavourable to their position; at the same time, it is certain, that neither there, nor elsewhere, can they possibly discover any thing, that would justify their assertion, that "the word *properly* signifies an actual state, and not a change of state." Thus it appears, that the Editors did not search out this example for themselves; and that, in truth, they did not know to what precise point of explanation it was adduced in the Lexicon from which they took it. The sound of *Homer*'s name would convey a grace; and might intimate something like an acquaintance with the Classics. Whether *Homer* or any of the ancient Classics have usually formed a part of the early studies of *Hackney*, or those other seminaries in which the *Editors* and their brethren have received their education, I know not. But they seem generally unfortunate, when they venture upon Classic ground. And, indeed, it may be said, that whenever they wander beyond the range of such names as *Priestley*, *Evanson*, *Lindsey*, *Cappe*, and *Wakefield*, who may be called the *Unitarian Classics*, they are almost always sure to meet with some mishap. *Ne sutor ultra crepidam*, is, in many cases a wholesome suggestion.

* Alexandrini adhibent hanc vocem pro רוּשׁ, pauperem *factum esse*, indigere" — "נורש idem" — "et דלל ad in-

use of it in different places in the sense of *being* MADE *poor*, and *being* REDUCED *to indigence*.

---

opiam *redactus est*." *Schleusner* refers to but four passages, in which the word occurs in the LXX: but there are six instances, including one in the Apocrypha: and, in *every one* of these, the word occurs, in the sense of a *transition* from opulence to poverty, or from a state of possession to one of privation. In no other passages, except the one before us, is the word πτωχεύω to be found, throughout the whole of the sacred writings. The passages are Judges vi. 6., xiv. 15. Ps. xxxiv. 10., lxxix. 8. Prov. xxiii. 21., and Tobit iv. 21. In the first and fourth of these, the corresponding Hebrew word is דלל, rendered *attenuor* by both *Trommius* and *Biel*, "*entirely exhausted*" by *Parkhurst*, and in the same sense by all the Lexicons; and this sense is indispensably requisite, from the context, in both the passages referred to. In the second, third, and fifth, we have the corresponding Hebrew word רשש; which, in its general acceptation, signifies, to REDUCE, or BE REDUCED TO, *extreme poverty*: and from the particular form of the verb as it occurs in these passages, as well as from the force of the context, it manifestly and unequivocally signifies the BEING made, or BECOMING, *poor*. — *Jerome*, who must be supposed tolerably acquainted with the force both of the word πτωχεύω, and of the original terms which the LXX have rendered by that word in these several passages, had used for it, in his translation of those passages taken in the order in which they have been cited, the following expressions, "*humiliatus est*" — "*spoliaretis nos*" — "*Divites eguerunt*" — "*pauperes facti sumus*" — "*consumentur*" — in all of which, it is obvious, that this learned Father and admirable critic has conveyed the sense of a *change of condition*.

With respect to the sense, then, in which the verb πτωχεύω has been employed by the LXX, in these several passages, we have the joint testimony of the original Hebrew, of *Jerome*'s translation, and of the unequivocal force of the con-

How ignorant also must *Suicer* have been, who, in his translation of the following passages from

---

text. To the remaining passage in the Apocryphal book of Tobit, we cannot apply the same accumulated evidence; because we are not possessed of the Hebrew or Chaldee original; and because, from whatever reason, the *Vulgate* translation of this book has, in such a variety of respects, so little accordance with the *Greek* text. But, yet, it is not less certain from the context, which relates entirely to the *change of condition* of the afflicted Tobit and his family, that the use of the word πτωχεύω, here, is, as we have found it elsewhere; and that the rendering of the Received Version, *made poor*, is the true one. — Agreeably to what has been said of the verb in question, we find it rendered, in our common translation, in the sense of *being made poor*, or *becoming poor*, in every one of the passages which have been enumerated, excepting only in that of Psalm xxxiv.: in which, by following the Hebrew literally, whilst it was viewed as figurative by the Greek translators, they have rendered the noun in the original by *Lions*, instead of πλούσιοι or *the Rich*; and have, consequently, been led to translate the verb by a word, that does not necessarily imply a *change* of condition. At the same time, it should be observed, that *Arias Montanus*, looking always to the literal sense of the original, renders the verb here by *depauperati sunt*; although, like our English translators, he conceived himself bound to abide by the word *Lions*, with which that meaning of the verb but ill assorts. The marginal annotators of our Bible, also, by referring Luke i. 53. ("the hungry he hath filled with good things, and the rich he hath sent empty away," ἐξαπέστειλε κενοὺς,) to this very passage of the xxxivth Psalm, clearly mark their judgment of its true interpretation; and concur in the sense, which is elsewhere uniformly given by our English translators to the verb πτωχεύω. It may not be amiss to notice, that the only fragment of the later Greek Interpreters of the O. T. (*Aquila, Theodotion,*

Basil and *Theophanes*, has rendered the word, in like manner, most decisively in the sense of *becoming*, or *making one's self poor?* "Οὗτοί εἰσιν οἱ πτωχοὶ τῷ πνεύματι, οἵτινες οὐ δι' ἄλλην τινὰ αἰτίαν ἐπτώχευσαν, κ.τ.λ. Hi sunt pauperes spiritu, qui non aliam ullam ob causam *pauperes* FACTI SUNT," &c. — "πτωχοὺς νοητέον τῷ πνεύματι, τοὺς πάντων τῶν ἐν κακίᾳ νοουμένων ἑκουσίως πτωχεύσαντας, κ.τ.λ.—per pauperes spiritu intelligendi sunt, qui omnibus quæ sub malitiæ intellectum cadunt voluntarie SESE PRIVANT," &c. (*Thes. Eccles.* vol. ii. pp. 888, 889.) [We have already seen, in the note at page 151, that this learned writer considers a *change of condition* to be implied in the very word πτωχός.] *Parkhurst* also has betrayed similar ignorance by explaining the verb as signifying "to be, or *become*, poor."

---

and *Symmachus*,) that remains to us, in which any instance occurs of the use of the verb πτωχιάω, is one of *Symmachus*, on Prov. xiii. 7.: and in that, *beyond all possibility of question*, (both from the context and the force of the form *Hithpahel* in the original,) the *change of condition from rich to poor* is expressed. The verb is, indeed, used by *Symmachus* in the middle voice; but that merely gives it a *reciprocal* import; affecting only the *subject* of the action, not the *nature* of the act. Thus, then, we are provided with proof, as to the sense, in which the word πτωχεύω was understood, by the Jewish Greek translators of the O. T. both before and after the age in which the Gospels and Epistles were written.

Now, the Editors have recommended to their readers, as the best guides to the meaning of the Greek of the New Testament, the Lexicons of *Schleusner*, *Suicer*, *Parkhurst*, and *Mintert*. The last named I have not in my possession. But we see how far the remaining Lexicons justify the position, that the word πτωχεύω "*properly* signifies an actual state, and NOT *a change of state*." And we see also the reason, why the Editors have not, on the present occasion, resorted to *any one* of the Lexicons which they have specially prescribed to the Student of the Greek Testament, but wander off to glean what they can, for their purpose, from the general Lexicons of *Stephanus* and *Constantine*; — why they turn also to *Erasmus*, for the very scanty pittance of his aid upon this subject, and travel (so as to equal the travellings of *Ulysses* himself) even into the *Odyssey*, for a favourable exposition of this untoward text. It has been seen, however, that *Stephanus* and *Constantine* have been used, as Unitarian authorities generally are, and as we have found Mr. Wakefield treated upon the same subject, without any very scrupulous regard to what they themselves actually say: and that as to their *application* of the word πτωχεύω, so far from yielding the Editors support, these very names may actually be marshalled against them. As for the assistance which, in their dearth of critical aid, they labour

to derive from *Erasmus* and *Homer*, the reader, after what has been said, will not find it difficult to appreciate *its* amount.

But we have that to appeal to, which, on every question of this nature, is the most decisive criterion. The use of the Greek language among the Jews is properly to be learned from themselves: and, from comparing Scripture Greek with itself, it has been at all times acknowledged, that we are most likely to arrive at the true acceptation of any word or phrase, in the Greek of either the New Testament or the Old. The verb πτωχεύω occurs in no passage of the *N. T.* but that which is at present under consideration. In the writings of the *Old Testament*, including the Apocrypha, it occurs, as we have seen in a preceding note, in not less than six passages; in every one of which it directly expresses, or obviously implies, that, which the Editors affirm it *cannot properly* signify, — a *change* of state: it is applied, also, (as we have seen, p. 160. n.) in the same sense, by *Symmachus*, the only one of the later Greek interpreters of the Old Testament, whose use of it is to be found in the fragments of their Versions which remain to us: and *Jerome*, not only, (as has been noticed at p. 158. n.) confirms the use of the word throughout the Old Testament, by his concurring interpretation of the corresponding Hebrew; but assigns to it, expressly, this signification, in his

rendering of the word in the very passage with which we are concerned, in the New: so that the use of the word πτωχεύω, in Jewish Greek, seems to be placed beyond question, and might be deemed sufficient, — even though in the *general* application of the word by Greek writers it were employed equally in the sense of BEING and of BECOMING, *poor*, — to justify us in pronouncing, that in the latter sense exclusively it was understood among the Jews.

Of the justice of this remark, *Stephanus*, one of the principal authorities to which the Editors have appealed, affords a striking confirmation; for, although, in his general Lexicon, he had attributed to the word a sense that might be conceived to imply an actual state, rather than a change of state, yet, when, he afterwards came to compile his *Concordance* for the *New Testament*, he confines the word (as we have seen at pp. 150, 151.) specially to the signification of BECOMING *poor*. This, too, is the more marked and unequivocal, because, in the preface to his *Concordance*, he distinctly states that it had been his particular care, when any word admits more interpretations than one, (meaning, of course, in its Scripture application,) to assign them all: and yet to this he assigns the single interpretation, "*pauper* FIO." We see, then, how the *Scripture* use of the word πτωχεύω appeared, even to those who conceived that, in its general

signification, it was not to be confined to a change of state.

As to the Scripture sense of the word πτωχεύω, we have a still higher authority than that of *Stephanus*, or of any modern scholar, however distinguished. The *Syriac* translators of the New Testament must be allowed to be sufficient witnesses as to the meaning of the Greek in use among their own countrymen in *their* day; which, by the confession of all, could not be far removed from the age of the Apostles. Now we have their authority for asserting, in the most decisive terms, that the word πτωχεύω is, in the passage before us, to be rendered in the sense of *being made*, or *becoming*, *poor*.*

* The Syriac translation of the word ἐπτώχευσε in 2 Cor. viii. 9. is ܐܬܡܣܟ; which, being in the conjugation *Ethpaal*, (corresponding to the Hebrew *Pyhal*,) puts the matter out of dispute, as to the meaning of the word, in the acceptation of the *Syriac* translators. Accordingly, we find the various Syriac Lexicons of *Schindler*, *Trostius*, *Gutbirius*, and *Schaaf*, interpreting this word in the most emphatical manner, *pauper* FACTUS EST. Indeed, it is to be remarked, that the particular verb, here employed in the Syriac, has no conjugation implying *pauper fuit*, or the simple state of *being poor*; but always carries with it a *change of condition*; it being a quadriliteral, and from its nature and import wanting the the conjugation *Peal*, and occurring in its earliest form in that of *Pael*, or in the sense of *depauperavit*: as the Chaldee, which agrees with the Syriac, applies the word מסכן in 1 Sam. ii. 7., and other places where the sense of a *change of condition* is inevitable. — This last named passage, indeed, furnishes perhaps the most decisive instance of the force of

We have, then, for this use of the word πτωχεύω among Jewish writers, the authority of the *LXX*, of the *Syriac* translators of the New Testament, and of *Symmachus*. We have also the authority of *Jerome*. So that it seems to be placed almost beyond the possibility of doubt, that, with the Jewish writers, for a considerable period of time both preceding and following the date of St. Paul's Epistle, the word πτωχεύω was familiarly employed in the sense of *being made*, or *becoming*, poor. This is a sense of the word *admitted* by all Greek writers: the very derivation afforded by some Lexicons attributing *even to its primitive* the force of a *change of condition*. But, whilst admissible in the general use of Greek writers, it seems to be the prevalent (*if not exclusive*) application of the *verb*, according to the usage of the Greek among the Jews. The ablest Greek scholars have adopted this application of the verb, in Jewish and Ecclesiastical Greek; even where they have explained the word generally, so as to admit, upon an equal footing, the sense ascribed to it by the Editors. Of this *Suicer*, *Stephanus*, and *Schleusner*, afford striking examples. The authority of the first two, as to the scriptural and

---

the two Syriac words ܡܣܟܢ and ;ܥܬܪ, and their corresponding Chaldee מסכן and עתר; which are the words applied here to convey the Greek πτωχίζει and πλουτίζει, *makes rich*, and *makes poor*. — See p. 173.

ecclesiastical use of the verb, has been noticed before. *Schleusner* we shall find, (in addition to what has been already adduced from him,) to be most explicit and decisive as to St. Paul's application of the verb in the passage before us. — "δι' ὑμᾶς ἐπτώχευσε, vestrûm causâ in DETERIORI CONDITIONE in his terris vixit" — "vestrûm causâ PAUPER FACTUS EST."

In the same sense, — that of a *change* of condition, — we find almost every authority on the use of the verb in *this* passage uniformly concurring. If we turn to the *English* translators, whether we take the *Rhemish*, or the authors of our own successive Versions, it is still the same. To satisfy the taste of Unitarians, we can produce the authorities even of *Locke* and of *Wakefield*. Not that I would class these two translators together; but as *Wakefield* is their own, and *Locke* they pretend to claim as such, it may be well to cite both at once for *their* satisfaction. By the former the word is here rendered, MADE HIMSELF *poor;* and by the latter, BECAME *poor*.

But what shall we say, if St. Paul himself expressly informs us of the sense in which he has used the word? And if, in a passage, which is (and must be) allowed by all *, to be exactly

* That these two passages are exactly parallel, and mutually explanatory, is admitted by every commentator. That the correspondence must be forcible indeed, when it is con-

parallel to this, he has interpreted the verb for us by its equivalent, ἑαυτὸν ἐκένωσε, [Philipp.

---

ceded even by the Unitarians, will readily be granted. For, to put upon the passage in Philippians, such a construction, as will withdraw it from the support of Christ's divinity, is a task, that puzzles even those critics, who make little of the "natural signification of words:" and, therefore, it must be allowed to be rather a dangerous connexion for this text in 2 Corinthians, which they affect to say, when taken by itself, they can so easily get rid of. Yet *Mr. Wakefield*, in his *Inquiry* (pp. 180, 181. 183.), insists largely upon "the exact correspondence" of the two passages; and contends, that they best "contribute to illustrate each other." *Mr. Belsham*, (*Calm Inquiry*, p. 139. *Letters on Arian.* p. 132, &c.) the *Editors* also, (*Imp. Vers.* p. 455.), and the other Unitarian writers connect them in like manner. It is to be observed, however, that in their mode of managing this, they conceive that they help their cause: the course, which they pursue, being that of referring the passage of Philippians to that of 2 Corinthians: and thereby, as they imagine, reducing the stronger to the standard of the weaker. But they forget the principle of reaction: and, in their trepidation (which, indeed, the text in Philipp. ii. 6., &c. may well be supposed to occasion to a Unitarian), they altogether overlook the circumstance, that if the passage in Philippians is to be explained by that of 2 Corinthians, the passage of 2 Corinthians is also to be explained by that of Philippians. Well, then, the matter is admitted on all hands, that from Philipp. ii. 5, 6. we have the best illustration of the passage before us; and, consequently, that by πλούσιος ὢν επτώχευσε, is to be understood the same, as ἐν μορφῇ Θεοῦ ὑπάρχων ἑαυτὸν ἐκένωσε. And thus it appears, from *St. Paul's* self-explanation, that the RICHES of Christ were his *divine nature and supreme dominion over all things;* and that his POVERTY consisted in the *divesting himself* of that exalted character, and *humbling himself* to the low condition in which he appeared in this world. And,

ii. 7.] *he emptied himself? Emptied himself* of his former riches and glory, — that glory which

---

agreeably to this very form of words, in which *St. Paul* has thus explained himself in his Epistle to the *Philippians*, the *Corinthians* are again addressed by *St. Paul*'s fellow-labourer *Clement*, in his Epistle to *them*, ch. xvi.—Τὸ σκῆπτρον τῆς μεγαλωσύνης τοῦ Θεοῦ, ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς, οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονείας, οὐδὲ ὑπερηφανίας, καίπερ δυνάμενος; ἀλλὰ ταπεινοφρόνων [agreeing with the ταπεινοφροσύνη and ἐταπείνωσεν of the Apostle], κ. τ. λ. "The Sceptre of the Majesty of God, our Lord Jesus Christ, came not in the pomp of pride and pre-eminence, although he might have done so; but in humility," &c. It deserves to be noted that *Jerome* here reads, καίπερ πάντα δυνάμενος; which reading, *Russel* (after *Burton*) maintains to be the true one:—*although possessing all power.* See *Russel, Patr. Apost.* i. 65. Thus, in every view we can take of the passage in question, we find the *change of condition* clearly and distinctly expressed; — the *descent* of our Lord from a *superior* to an *inferior* state: — and thus, every reference by which the Unitarian hopes to relieve himself from his difficulties, only tends to make the matter worse.

It should be observed, that even *Grotius*, whom the *Editors* conceive to be an auxiliary to their cause, in their rendering of the text in 2 Corinthians, has supplied some criticisms, which are not altogether favourable to their translation. On Philipp. ii. 7. he says — "ἑαυτὸν ἐκένωσε. [Plane idem sensus qui 2 Cor. viii. 9. ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὤν Nam *inopes* dicuntur κένοι," &c. — "ἐταπείνωσε ἑαυτόν]" — "sicut ἐκένωσε, ita ἐταπείνωσε formæ sunt Hiphil, sed significant talem se exhibere aut ostendere." Here is an admission, though a reluctant one, that ἐπτώχευσε signifies a *change of state;* inasmuch as it is pronounced to be precisely equivalent to ἐκένωσε, which is admitted to be of the form of Hiphil, which indicates that change. This indeed he attempts to do away by what follows. But his criticism stands in opposition to his theology; and is itself sound, whatever may become of

he had with the Father before the world began. No two passages in any writer can be conceived more pointedly to correspond, or to be more happily illustrative of each other, than these two passages of St. Paul. In both, our Saviour is presented as an example, in having voluntarily descended from a state of greatness to one of humiliation: and the object being to recommend liberality in the one case, and humility joined with brotherly love in the other, the Apostle describes the example, which our Lord had exhibited, in the terms appropriate to the respective subjects: *riches* and *poverty* being spoken of in the former, as *greatness* and *abasement* are in the latter; and as again we find the

---

the latter.— In truth, it is well known, that *Grotius*'s comment upon this part of Scripture is condemned by every body. Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, he understands, as signifying Christ's being made like our first parents, in a state of innocence: than which, as *Dr. Clarke* observes, "nothing can be more unnatural."

It should be recollected, that *Grotius*'s Annotations on the *Epistles* were not published till after his death: — so that, even though we could be sure, that they were fairly published, there is reason to conceive that they contain many things undigested, and many that he might have altered had he lived to send the work to the press himself. See *Hammond* on the title of 2 Peter, and *J. Berriman's Moyer's Lecture*, p. 329. Yet the authority of this unfinished and unauthenticated work, is what the Unitarians prefer to most others. It might be worth while to inquire, through what hands this posthumous publication passed to the press.

ignominy of the cross the topic selected in a third, where our Lord's example is pointed out as recommending to his followers *patience under sufferings*. [See *Rosenm.* on 2 Cor. viii. 9. "Selegit Apostolus *paupertatis* specimen, quoniam hic de *pauperibus* et *liberalitate* sermo est. Sic Hebr. xii. 2. ponitur *ignominia*, &c.] Thus, then, we have, at once, the phrase πλούσιος ὢν, explained to us by the words ἐν μορφῇ Θεοῦ ὑπάρχων; and ἐπτώχευσε by its corresponding ἑαυτὸν ἐκένωσε; and St. Paul, in this clear and emphatical manner, becomes a Commentator upon himself.

But, in truth, St. Paul may be said to have become such, within the very limits of the passage before us; having pointed out, by the marked antithesis between its two corresponding clauses, that the one part may justly be taken as the interpreter of the other. Now, that the verb in the second clause implies a change of condition, is placed beyond all question. The force of the verb πλουτέω*, as well as the

* The *Syriac* Interpreters most unequivocally inform us, in what sense they conceived the word πλουτίω to be here used by the Apostle. They have rendered it by ܬܬܥܫܪܘܢ *ditesceretis*, "that you might *become rich*:" from the verb ܥܫܪ which has no other signification than *ditescere, ditatus, dives factus, locupletatus est*, i. e. *to be enriched*, or *become rich*. In this sense only is the *Syriac* word used, wherever it occurs throughout the N. T. — And this, it is to

very nature of the subject, unequivocally evinces the Apostle's meaning to be, that, *by* the poverty

---

be observed, is the very word employed in the *Syriac* rendering of 1 Cor. i. 5. in which the Greek is ἐπλουτίσθητε; and in which St. Paul is distinctly engaged in informing the Corinthians, in what they had *been enriched* by Jesus Christ. — Again, if we go to the *Greek* translators of the Old Testament, we shall find the same to be the almost invariable use of the verb πλουτέω with *them*. For this I refer the reader to Gen. xxx. 44., Ps. xlix. 16., Prov. xxviii. 22. (20. in some copies of the Greek) Jerem. v. 27., Hos. xii. 8., Zech. xi. 5. for the use of the word by the LXX: — to Prov. xxi. 17. for the use of it by *Symm.* and *Theod.*, and to Prov. xxi. 17. xxiii. 4. for the use of it by *Aquila*. In all these passages, the verb πλουτέω is used, in a sense expressive of the *acquisition* of riches, or *becoming* rich: and in all of them, but two, (Gen. xxx. 44., Prov. xxviii. 22.) it is used as the translation of the *Hebrew* word עשׁר, which is the same with the *Syriac* ܥܫܪ employed to render the word πλουτέω in the very passage before us. There are also two places in the Apocrypha, Judith xv. 7. and Sirac. xi. 17., in which the verb πλουτέω occurs in the same sense: and there is scarcely a single passage in the Greek of the O. T. in which it is found in any other. See *Schindler*, also, for the use of the *Chaldee* עתר, (the same as the Syriac ܥܫܪ) in the like sense every where. (See pp. 164, 165.) Jerome, likewise, has rendered the original word corresponding to πλουτέω in every one of the above passages, in the sense of *ditari, dives factus sum*. We, therefore, can, upon the whole, entertain no doubt, as to the prevalent meaning of the verb πλουτέω in the Greek of the Old Testament. But independently of the aid derived from this, we can have as little doubt of the use of it in the New: it being in every passage, besides the one in question, throughout the New Testament, wherever it occurs in its simply *verbal* state, employed in the same sense of *becoming*, or *being*

of Christ, they, to whom he addressed himself, were *enriched.* Two contemporary states cannot here be pretended. It would be absurd to say, that it is meant, that, *while,* or *during the time that,* our Lord *was poor,* they *continued rich.* It must be, and it is, admitted, that to be *enriched,* or *made rich,* is what is here expressed: and

---

made rich. See 1 Cor. iv. 8., 1 Tim. vi. 9. 18., Apoc. iii. 17, 18. xviii. 3. 15. 19., in all of which, not only does the context clearly demand this sense, but we find it actually assigned in *Jerome*'s translation. See *Schleusner* on the word. *Stephanus,* in translating the ποσὸν ἐπλουτήσας of *Nazianzen,* renders "dives *factus sis.*" That the Lexicons generally explain the word by *dives sum,* as well as by *ditesco;* and that the word, in its general application, signifies *to be,* as well as to *become rich,*— there can be no question. At the same time it should be observed, that the significations assigned to the word by *Constantine,* in his *Lexicon,* are "*ditari, locupletari, dives evado, dives sum:*" so that, in the judgment of this writer, it should seem, that the more frequent acceptation of the word is to *become rich.* But, whether this be so or not, we have seen from numerous instances, that the prevalent use of the word in *Scripture* Greek, is in this acceptation undoubtedly: and that it should be so in the New Testament especially, in its figurative application to Christian acquisitions, is most natural; since the whole language of the Gospel bespeaks a *change of human condition,* wrought by our Lord's appearance amongst men. In the verse before us, this meaning of the word is decidedly marked, among other considerations, from its connexion through the 7th verse with 1 Cor. i. 5., in which, as already noticed, the verb ἐπλουτίσθητε expresses the *change of condition,* beyond the possibility of cavil. Indeed on this sense of the verb, here, all commentators seem agreed.

that *by* that state, in which our Lord was placed, and which is denominated *poverty*, they were placed in that state which is denominated *rich*. They were brought, then, into that state, from one that differed from it: they were brought into a state of riches, from a state of poverty. The transition, therefore, *from poverty to riches*, being distinctly conveyed in the latter clause; that *from riches to poverty*, is as clearly marked in the former. *Dr. Wardlaw*, whose services in the cause of Christian truth, are highly valuable, thus justly represents it. "A transition is expressed on the part of Jesus; a *voluntary transition*, from a state of infinite glory and riches, to a state of debasement and poverty; in order to a transition on the part of his people, from a state of wretched degradation and poverty, to the possession of true honour and of excellent and durable riches." (*Discourses*, &c. pp. 159, 160.)

Here, then, is the true, and natural, and satisfactory, view of the passage before us. The Apostle, being desirous to excite the liberal feelings of the Corinthians towards their needy brethren, and to do this upon principles worthy of the followers of Christ, naturally places before them the example of the divine benevolence of their heavenly Master. "If Christ emptied himself of his heavenly abundance and glory, to supply your spiritual wants, and make you rich

in that which is the true riches; will not you part even with some of your worldly wealth, to supply the temporal wants of your poor and afflicted brethren? — 'For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.'" I have here adopted that translation of the English Bible which was superseded by the Version in present use *, as giving more accurately the force of the original, which, indeed, it will be found upon examination to do upon many other passages.

Should any objection be made, here, to the use of the word "THOUGH," as not being expressly marked in the original; at the same time that this objection must be ascribed to the influence of theological prepossession, rather than of Greek criticism; yet, to remove every scruple, be it admitted that the literal translation, *Being rich*, should be adhered to. What advantage do Unitarian critics expect to derive from this? It is manifest, that, although they com-

* The old rendering by *Wiclif* is perhaps not inferior to any — And ye know the grace of our Lord Jesus Christ, for he was made needy for you when he was rich, that ye should be made rich by his neediness — "and ghe witen the grace of oure Lord Issus Crist, for he was maad nedi for ghou whanne he was riche, that ghe schulden be maad riche bi his nedynesse."

mend this simple rendering of the participle, they conceive it not altogether safe to rest upon it. Laudatur et alget. *Though he was rich*, is a wrong rendering, say *Mr. Wakefield*, *Mr. Belsham*, &c. the words are strictly, BEING *rich*: and therefore we will render them — what? not BEING *rich*, but, WHILE *he was rich*. This, however, will not do. The thrusting out "THOUGH," on the pretence, that BEING *rich* is the true translation; and then slipping in "WHILE" in place of it, is but a clumsy sort of legerdemain. No, let us abide by something steadily: and let us suppose with the Unitarians, that, BEING *rich*, is the just translation. What follows from this? Simply, that *at the time when* our Lord made himself poor, he *was* rich: so that (as we have already remarked at pp. 138. 141. "a passage from a preceding state of wealth to a succeeding state of poverty" seems to be as strongly expressed, as it is by the form of the present Received Version.

But, if it be attempted still to insist, (in opposition to the well-known usage of the language) upon the impropriety of applying the word ὢν to *past* time, and to contend for its necessary application in the case before us to *continued being*; let the Unitarian take the full advantage of the still closer approximation of this text to that of Philippians, by the more perfect agreement of ΩΝ with the force of

ΥΠΑΡΧΩΝ, and the more emphatical designation of the *nature* and *subsistence* of Christ*; namely, that, *being in his nature* rich, he became poor, &c. If these new light expositors will have the matter thus, it cannot be helped. The other parts of the sentence they cannot possibly shake. They may add strength by this buttress, if they will.

I shall now lay before the reader a note upon the passage, extracted from one of those Commentators, to whom the Unitarians are sometimes desirous to appeal. *Rosenmüller* says, on this 9th verse of 2 Cor. — "*Quod quum esset rerum omnium Dominus ditissimus*, i. e. beatitate abundantissimus, *tamen propter vos in maxima paupertate vixit* in his terris, *ut ejus paupertate divites fieretis*, i. e. etsi poterat esse beatissimus, quippe filius Dei, tamen multas calamitates pertulit, ut felices fieretis, et omnibus bonis cumularemini. In verbis πλούσιος ὢν ponitur species

* *Dr. Middleton* says, "I know not, indeed, whether ὑπάρχων may not be rendered PRE-EXISTING; for *Suidas*, edit. Kust. vol. iii. p. 532. observes, τὸ ὑπάρχειν οὐκ ἁπλῶς τὸ εἶναι σημαίνει ἀλλὰ τὸ πάλαι εἶναι, καὶ ΠΡΟΕΙΝΑΙ φθάνειν"— *Doct. of the Greek Art.* pp. 538, 539. — *Diodati*, in his admirable translation, uses the same word *essendo*; both for ὢν and for ὑπάρχων. He, like other commentators, refers 2 Cor. viii. 9. to Phil. ii. 6. &c. for fuller explanation: and in his illustration of *essendo in forma di Dio*, &c. in the latter, he says, "possedeva quella gloria divina, *come sua propria di natura*, essendo uguale in ogni cosa al Padre in verità, e di ragione eterna."

felicitatis, intelligitur autem omnis felicitas. Non enim Christus ullo tempore fuit dives, ut nos divites pecuniis dicimur. — *Fuit autem beatitate abundantissimus priusquam in has terras adspectabilis venit.* Sic etiam *paupertate* Christi omnis ejus humilitas et vita ærumnarum plena est intelligenda. Hæc enim, Deo ita volente, salutis nostræ causa facta est." — *Schleusner* is another authority, to whom these writers frequently pretend to refer. How does *he* explain this passage? — " ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, *qui vestrûm causa pauper* FACTUS EST, cum TAMEN esset ipsi facultas rebus omnibus pro arbitrio utendi, rerumque omnium dominium; seu, cum TAMEN esset felicissimus et beatissimus. *Intelligitur autem ibi* δόξα *illa, quam Christus* AB ÆTERNO *habuisse apud Deum* DISERTE IN N. T. TRADITUR" — " ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε, ut vos ejus paupertate et humili statu et conditione *redderemini* participes felicitatis Christianorum." *

* *Locke* has given no explanatory note, but he has rendered the passage in a manner, that supports the received Version decidedly against the Unitarian reading — " who, being rich, *made himself* poor for your sake, that you, by his poverty, might *become* rich." — It is manifest, that the Editors receive but little countenance in any quarter, for their novel and inconsistent interpretation of the text. Perhaps there is no more satisfactory explanation given of the several parts of the verse than that which has been given by *Diodati.* — "*Rich,*] in the possession of a perfect happiness and glory

Thus we see, that, as to the passage before us, we have every circumstance, that can determine a mind capable of forming a sound judgment, in favour of the sense which has been ascribed to it in our common Version: the meaning of the words, the force of the context, the turn of the reasoning, the comment supplied by a parallel passage of the same writer, the authority of the Versions, the judgment of the ablest critics. We have all. But then this sense lets in the PRE-EXISTENCE of Christ: and, therefore, it *cannot* be the true one. Make what havoc you will, of language, and context, and reasoning, and authorities, the thing *cannot be*. Another sense must be devised: and another translation, though it be such as was never heard or thought of for near 1800 years, must be contrived, so as to exclude the obnoxious meaning; and to satisfy *Mr. Belsham*'s man of "sound understanding and honest mind," (who, not inconveniently, may be destitute of all information upon these subjects,) that the true interpretation of

---

in his divine nature. *He became,*] he hath taken upon him our nature with all the miseries, wants, and obligations, Phil. ii. 7. to gain for you the treasures of God's grace, righteousness and eternal life." And agreeable to this is his accurate translation — "che voi conosciate la gratia del Signor nostro Jesu Christo; *cioè*, ch' egli, essendo ricco, s' è fatto pouero per voi; accioche voi arrichiste per la sua pouertà."

the Apostle, is such as would *equally prove the pre-existence of every person who was a miser*, as that of our Lord and Saviour Jesus Christ. (See *Calm Inq.* p. 122.)

But now, the absurd notion of our Lord's pre-existence being completely shut out by this newly-discovered version of the passage, how is the real meaning and application to be rendered intelligible, to the "sound understanding and honest mind" of this unbiassed and uninformed arbiter of Scripture truth? — "Ye know the gracious goodness of our Lord Jesus Christ, that while he was rich, yet for your sakes he lived in poverty, that through his poverty ye might be rich." — Rich in what? "RICH in miraculous powers, which he *could employ if he pleased to* HIS OWN ADVANTAGE. But for the benefit of his followers he chose to lead a life of POVERTY AND INDIGENCE," &c. (*Imp. Vers.* p. 416.) We see then that the *riches* of our Lord consisted in his *power of having riches*, by which he might have secured himself against *poverty*, and have lived a *rich man*, richer even than the richest of the Corinthians. And this the Editors follow up, by remarking, that "this was a very proper example to the Corinthians, which they might feel and imitate." Undoubtedly it was. — Our Saviour gave up *his riches*, (RICHES, it appears here, in the *literal sense*,) and, therefore, the Corinthians ought to give up *theirs*. The ex-

ample goes farther. Our Lord gave up his riches for the benefit of others: the Corinthians were now to do the same.

This is all correct and natural. *Riches* are literally spoken of throughout the entire passage, and the example consequently becomes much "more pertinent and applicable than a supposed descent from a prior state of existence and felicity, to which there could be nothing analogous in the case of the Corinthians:" the Corinthians not having on their part descended from any such state. Still, however, one difficulty, I fear, must hang upon the mind of the man of "sound understanding:" for, we have hitherto entirely forgotten (after the example of the Editors,) one important clause of the sentence: we have forgotten to explain how it was, that *through our Lord's poverty the Corinthians were to be rich.* Were they to gain the riches which our Lord declined to use? Or how were they to be rendered wealthy by his poverty? According to the interpretation of the *Editors*, the *riches*, which they *derived* from our *Lord's poverty*, they were called on to impart to their indigent brethren, so as to diminish the evils of *their poverty*. The whole is quite intelligible, — if, indeed, the Editors would be but kind enough to add the one trifling circumstance of explanation, to which we have alluded; namely, in what manner our Saviour's want of riches swelled

the coffers of the Corinthians. Here, however, *Mr. Belsham* supplies the deficiency of his brother Editors. He informs his man of "sound understanding;" that, although *riches* were spoken of *literally* *, in the *first* clause, with

* This writer has not actually used the word "*literal*" as applied to *riches* in this clause, but the whole train of his reasoning pronounces the word for him. — *Dr. Carpenter* speaks of the expression as "*almost literal.*" ALMOST LITERAL! Does he mean by this, something that is neither figurative nor literal? Perhaps it may bear explanation. The truth is, the matter is rather puzzling to the Unitarian commentator. He knows not well what to make of this clause. He cannot say, in strictness, that the word "*rich*" is *literally* employed here, and he is unwilling to admit expressly that it is *figurative*. The thing is, accordingly, huddled up, in such a way, as to leave on the mind of the reader the general impression of a literal application, although it is not actually asserted. This sort of application is, I suppose, what *Dr. Carpenter* intends, when he speaks of it as "*almost literal.*". (*Unit. the Doct.* &c. p. 232.) And I have, accordingly, spoken of the application of the word by the Unitarian writers as *literal*, because their argument requires that they should be so understood. But the truth is, that their *real* application of the word "*rich*" in the first clause, (let them call it *almost literal*, or what they will,) is decidedly *figurative*. "*Rich in miracles*" (even though such miracles alone were here intended as might create *literal riches*,) is still to be *figuratively* "rich." And, consequently, the Unitarian version of this passage is fairly exposed to the following judicious animadversion. "The plain reader — even admitting him to think with the Unitarian Editor, that our Lord was rich and poor *at the same time*, — still would conclude, that the adjectives *rich* and *poor* were applied to our Saviour's condition in a sense directly and literally *opposite* to each other. This passage then, taken in this obvious sense, would clearly point

respect to our Lord; (and properly so, because riches and the imparting of them form the entire subject of the Apostle's address;) yet they were not intended literally, in the *second* clause, with respect to the Corinthians. We are told by *Mr. Belsham*, here, of what "the connexion requires." We now find, that, although hitherto

---

out to him the two-fold character of the person to whom it referred, as the *Son of God*, the Creator and great Proprietor of all things; and the *Son of Man*, 'as having no where to lay his head.' For certainly it would not occur to the plain reader, that the Apostle meant to describe our Saviour as at the same time *rich in miracles*, and *poor in condition*; for this would be to make the Apostle, without any apparent reason, write *figuratively* and *literally* of the same person in the same sentence; an incongruous mode of writing, calculated to lead into error." See page 55. of the *Archdeacon of Sarum's Charge*, June 1815: — a publication, containing, in addition to much valuable matter on other subjects, some remarks of distinguished judgment and force on the Unitarian method of interpreting the Scriptures. — To what has been here so justly observed in this passage, much need not be added. It may be sufficient to say, that not only would it never occur to any plain and unsophisticated understanding, that "*rich*" and "*poor*" were in this clause applied to our Lord in reference to *different* subjects, or that they were not directly and literally *opposed* to each other; but it is manifest, that it would never occur to such an understanding, that *miracles*, which are never once mentioned or alluded to in the most remote degree, could have been intended here under the word "*rich*." In truth, a new revelation would be requisite, to satisfy any man of "sound understanding," that such was the reference of the expression. And yet, it is to a person of this description, that the Unitarian critics profess their willingness here and elsewhere to appeal.

we ought naturally to use the word *rich* in a *literal* sense; we shall *here* fall into downright absurdity, unless we drop that sense of the word immediately. *Mr. Belsham* informs us, that in this place the word should "be taken in a *figurative* sense: rich in faith, in holiness, in benevolence, and in the promises and blessings of the Gospel:" — in every thing, in short, but what he and his brother Editors had hitherto contended must be signified by the word.

But here, *Mr. Belsham*'s man of "sound understanding" may possibly recollect, that he had been assured by the *Calm Inquirer*, and his brother Editors, again and again, that literal and figurative acceptations of the same word are not to be admitted in the same sentence; that "good writers do not in grave discourse capriciously change the meaning of words," &c.; and that, upon this very principle of interpretation, he had been already pressed by *Mr. B.* and the *Editors*, to part with many texts, in which the doctrine of Christ's pre-existence seemed to be clearly expressed. (See *Calm Inq.* p. 50, &c. also pp. 85—89. of this volume.) But, then, it is manifest, that, unless this canon be relinquished in *this* place, the whole of this new translation of the sentence would become unintelligible, and must consequently be given up; and then the doctrine of the *pre-existence* necessarily comes in; which, the man

of "sound understanding" *must* know, *cannot* be true. Well, then; the word, of course, *must* be figurative in this clause. How goes on the explanation now? How could our Saviour's want of *literal* wealth make his followers *figuratively* rich? How was the circumstance of our Lord's being *poor*, to make them *holy?* This again puts the man of "sound understanding" to a stand.

But here, also, there is a ready explanation for him. It was not the mere poverty, but the voluntary submission to that poverty; the example of fortitude and self-denial, in relinquishing the riches which he enjoyed (potentially) in his miraculous powers. He possessed the power of working miracles at his pleasure, he had, as *Mr. Lindsey* and *Mr. Belsham* express it, "all nature at his command, and could supply every want." (*Calm Inq.* p. 126.) How is this? replies the man of "sound understanding." You have said elsewhere, (p. 447.) that Christ "was a *man*, constituted in *all respects* like *other men*, subject to the same infirmities, the same ignorance, prejudices, and frailties:" and yet you now say, that he had "all nature at his command." But so far from having "all nature at his command," has not Dr. Priestley, one of your greatest luminaries, already satisfied all "RATIONAL CHRISTIANS" of "sound understanding," that the power of working miracles

was not inherent in our Lord; that he merely "spoke the word, or used some indifferent action, (such as anointing the eyes of the blind man,) and God produced the effect;" that, in the supposed working of the miracle by Christ or any other prophet," all that was "necessary as a proof of their divine mission," was, that they "should be able to foretell what God would do, (which, in fact, is all they pretended to,)" and that, in truth, Christ, no more than any other of the prophets, had the smallest power, of himself, to work any miracle?

In this view of the case, (which, indeed, seems the only consistent one for a Unitarian,) it becomes unavoidable to inquire, how any particular power can be said to have been given to our Lord, which he did not actually display: or rather, as *Dr. Priestley* would more correctly put it, how he could foretell, that things would be done through him, which, in fact, it did not please God should be done? The "power of feeding the multitude — of causing the miraculous draught of fishes," &c. which God deemed necessary for the proof of his mission, was of course permitted to him. But, if God did not deem the power of "supplying himself and his friends with all the comforts, the conveniencies, and the elegancies of life," (*Calm. Inq.* p. 126.) necessary for the proof of our Lord's mission, and, therefore, *did not* bestow upon him this

power, of course he could not have had such a power. It follows, then, that he was *not* RICH; he had not the miraculous power of making wealth; he had not, like the "*miser*," his hidden coffers: he was literally *poor*, and could not be otherwise. How, then, did his *poverty* make his followers *holy?* The puzzle still continues. If our Lord had not his miraculous powers inherent in his nature, but was merely enabled to connect some act of his with the miracle wrought by a power not his own; or rather, to declare, beforehand, that such miracle would be wrought; we cannot admit the possibility of any miracle being wrought through his instrumentality, which was not actually so wrought. In this case, we can only know what could be, from what has been.

The consequences from this view of the subject being fatal to the exposition of the passage given us by the *Editors*, the modern race of Unitarians find it necessary to abandon it altogether. *Mr. Belsham* and *Mr. Lindsey* inform us, on the contrary, (as we have already remarked,) that our Lord "had *all nature at his command.*" (*Calm Inq.** p. 126.) And *Mr.*

* *Mr. Belsham* has, in this same page, described our Lord as, "*rich in miraculous powers, which it was at his option to employ for his own benefit,*" — an assertion, which, we have already seen at pp. 179, 180. has likewise been made by the *Editors*. The remarks of a judicious writer, on this passage,

Belsham again, (at pp. 174, 175, 176.) states, that he "possessed a voluntary power of work-

---

contain so much intrinsic value, that I cannot deny the reader the satisfaction of perusing them in his own words. — "*Miraculous powers, which it was at his option to employ for his own benefit!* What a strange supposition is this! A prophet of the Most High, with miraculous, that is, with almighty power, at his own disposal, to use, as he may incline, for promoting his own wealth, and honour, and aggrandisement! Divine power tranferred to a creature! subjected to the will and pleasure of a *mere man!*" — "Such transference of Divine power, I would, in the first place, remark, is a natural impossibility. The might which effects the miracle, resides in God alone. It never can belong to the creature. And residing, as it must, in God alone, it can never be exerted to gratify the will of a creature, who would pervert it to a selfish purpose, or to any purpose different from that which he is commissioned to accomplish, and for the accomplishment and vindication of which alone, the interposition of the power is pledged. The contrary supposition is pregnant with consequences the most serious and fatal. *It destroys the certainty of the evidence of miracles,* and thus subverts one of the main pillars on which the truth of Christianity rests. For, if miraculous power was entirely a *discretionary* power, lodged in the hands and placed at the will of its possessor, to be used for any purpose he pleased; then, what security have we, that it has, in *every* instance, been used agreeably to the design for which it was bestowed? — *always* in support of truth, and *never* of error? — *always* for the accomplishment of Divine, and *never* of selfish ends? The very expression, that it was '*at his option*' how he should employ this power — at the option of a man like ourselves, subject to the perverting influence of human infirmities and human passions, — supposes the *possibility* of the one, as well as of the other: and thus a miracle, however fully ascertained, ceases to be a *conclusive*

ing miracles," without "being prompted by any divine suggestion:" for, that, had it not been

---

evidence of truth, or a certain indication of the Divine will." *Wardlaw's Discourses*, pp. 50, 51.—These admirable reflections, of a sound judgment, and a reasoning mind, present such a view of a *discretionary*, or *optionary* power of working miracles, as must render it impossible for any one, who *really* possesses a "sound understanding," to conceive a mere human being invested with such a power. *Mr. Belsham*, however, (as we see above) claims such a power for our Lord: and, as to the danger of its being perverted under any circumstances in which our Lord could be placed; *that*, he thinks, was completely guarded against by the discipline which our Lord underwent from THE TEMPTATION. (*Calm Inq.* p. 174.) From this, it appears, our Lord had acquired an *unerring discretion*, which secured the certainty of the exercise of such vast "powers only upon proper occasions."

The *wilderness*, it must be observed, stands, with the modern Socinians, in the place of the *heaven*, into which, according to the old Socinians, our Lord was taken up after his baptism. If we ask, where our Lord received those divine communications, the acquisition of which is, (as these critics inform us) what is intended, by his *ascending up to heaven*, we are told, by some of them, it was *in the wilderness;* in which our Lord *fancied* himself transported into Heaven. (*Calm Inq.* p. 42.) If, again, we ask, how our Lord, being supposed a mere man, could be secured against the possible misapplication of those vast miraculous powers, which were entirely and absolutely at his own disposal, we are again sent to the *wilderness;* where, we are informed, as we have just seen, that he was duly disciplined for this purpose by his temptation. (See also *Calm Inq.* p. 449.) It happens very fortunately for the Unitarians, that *the wilderness* presents a considerable portion of unoccupied space, over which they may spread as many as they please of those imagined transactions which the furnishing out of

so, there could have been "no room for the exercise either of discretion or benevolence."

---

their scheme may require, without the slightest interference from the Evangelical historians. At the same time, as these critics have objected, in opposition to the old Socinian notion of the ascent of our Lord into heaven after his baptism, that no such event has been recorded by the Evangelists, or appears to have been heard of or believed by early Christians, (see *Calm Inq.* p. 43.) may we not reasonably inquire of *Mr. Belsham* and his associates, in which of the Gospels, or in what writings of early Christians we may find related the circumstance of our Lord's having been *disciplined by his temptations in the wilderness*, so as to prevent him from abusing the miraculous powers with which he was intrusted.

But surely, if, after all, *Mr. Belsham* can no better sustain the idea of an *absolute* and *perfectly optionary* power of working miracles possessed by a mere human being, than by the additional consideration of a certain discipline (in the wilderness) being sufficient to secure *such a being* against the possible abuse of *such a power*, he needed not to have been at the trouble of fabricating such history to support such philosophy. For, even admitting gratuitously to *Mr. Belsham* both the history and the philosophy; admitting that a dicipline *was* administered in the wilderness to guard our Lord against a wilful abuse of his miraculous powers, and admitting that such discipline must suffice to secure a mere human being, a creature of passions and infirmities, against the possibility of an intentional misapplication of those powers; what was there to guard against their *erroneous* exercise in a being labouring under the "ignorance and prejudices" of human nature? For how stands the case respecting the *knowledge* of our Lord? *Naturally* (*Mr. Belsham* informs us), our Lord was *subject to the very same infirmities, ignorance, and prejudices*, as other men (*Calm Inq.* p. 447.): and, *supernaturally*, he was instructed only so

Thus we see, that *Dr. Priestley*, who for a certain time was looked up to as THE INFALLIBLE of the English Unitarians, is now given up as

---

far " as was necessary for the execution of his commission, that is, for the revelation and proof of the doctrine of eternal life, and that the favour of God extended to the Gentiles equally with the Jews:"—so that when he has " delivered opinions upon subjects unconnected with the object of his mission, such opinions, and his reasonings upon them, are to be received with the same attention and caution with those of other persons in similar circumstances," &c. (pp. 451, 452.). The same writer again informs us (p. 472), that " it no more derogates from the authority of Christ, than it does from that of Moses, that his inspiration should not extend beyond the proper objects of his mission, and that in *other cases* he should entertain the *same opinions, and be liable to the same misconceptions, as his countrymen, and those amongst whom he was educated.* These, also, *Mr. Belsham* informs us, are the opinions held and avowed by Unitarians at large. What then follows, on the principles here laid down? Our Lord's *inspiration was restricted*, whilst his *power of working miracles was unlimited.* On *all* subjects, *but* those connected with the doctrine of a future life, and the calling in of the Gentiles jointly with the Jews, he was *equally* liable to error and prejudice with other men. But upon *all* subjects, it was in his power to work miracles, in attestation of his truth and of his knowledge. He had the power then of giving divine attestation to human error. And against this misapplication of his miraculous powers even the *discipline of the wilderness* furnishes no security; because *that* discipline is only contended for as in counteraction to *wilful* abuse; but it is of the nature of error to be unconscious of itself. Thus the Unitarian philosophy, by its separation of knowledge from power, would subvert the evidence of miracles, and enlist even Omnipotence itself in the possible support of falsehood.

having gone too far. He, like a true "RATIONAL CHRISTIAN," had followed his own principles fairly on to their legitimate results. He saw, that, having represented Christ as a mere man, like in all respects to any other man, he could not consistently allow to him the entire dominion over the works of nature, so as to be able, *at his own will and pleasure*, to suspend and alter the laws of the material creation. He, therefore, made our Lord the mere instrument of the divine power, and left nothing of miracles to his own volition. This answered the purpose of Unitarians, so long as they were content to flourish away upon mere *rational principles*, as they called them. But, so soon as their evil genius tempted them to turn expounders of Scripture, they found that this legitimate result of their system was no longer tenable. They found it overwhelmingly contradicted by numerous and decisive texts. And not being prepared to eject these texts altogether as spurious; — having discovered no early heretic, in whose copy of the N. T. they were said to be wanting; nor any German Theologue, who had expressed a conjecture that *possibly* they were not genuine; — they were obliged to abandon *Dr. Priestley*, and their own system, and to contend for a power, possessed by a mere ordinary human being, not inferior to that which belongs to the great Author of nature

himself—the power of suspending and altering the laws of nature.

In truth, it seems most unaccountable, how a *Unitarian* could be led to so momentous an admission, as that our Lord "HAD ALL NATURE AT HIS COMMAND." It will be difficult for him, under such an admission, to escape from the monstrous absurdity, which he charges upon the *Arian*, of *a Greater God and a Lesser:* an absurdity, on which he contrives to fasten others not inferior, of his own manufacture; one of which is, that the lesser God was to exercise his universal dominion over nature, was to possess his omnipotence, but for a limited and short portion of time; not much more than the space of one year, if we are to take *Mr. Belsham*'s account of our Lord's ministry. (*Calm Inq.* p. 449.) And, what makes the whole of this extraordinary admission of the Unitarian the more extraordinary, is, that it is intended for the purpose of *diminishing* the rank of that Being, to whom such vast and divine power is ascribed: the admission of this power, being, in some cases, the only means, whereby the language of Scripture, announcing the *pre-existence* of our Lord, can possibly be evaded. And thus, for the purpose of proving, that *pre-existence* is not to be attributed to our Lord, and for the further purpose of thence inferring that he was *not more than man*, they contend for

his possessing that which makes him *not less than God:* they contend, also, for his possessing this, under circumstances, which might permit him to give the stamp of *divine attestation* to *human error.* Upon the whole, I fear that the man of "sound understanding" will find himself most sadly bewildered by the *clear and satisfactory* explanations of Unitarian critics; and that he will ultimately be led to suspect, that they are creating more mysteries* in the world of reason, than the most determined orthodox had ever contended for in the world of grace.

Although the remarks upon the Unitarian treatment of this text have already run to a length far beyond what to many may appear requisite; yet I cannot refuse a word or two to

* *Dr. Young* has truly pronounced of the *Socinians*, that they "have been most unfortunate in the execution of their main design: for" (he adds) "they have not purged MYSTERY out of the Scripture, they have only changed its place; they have taken mystery out of the *doctrine* of Scripture, where it was venerable, and worthy of the majesty of God, and have placed it in the *phrase* of Scripture, where it is opprobrious and repugnant to God's sincerity." (Sermons, vol. ii. p. 78.) —In truth, the Socinians seem, at all times, to have had a pleasure in making *mysteries*, in whatever is in its own nature *unmysterious*, such as *reason* and *language;* but, in that, which *must be mysterious* to man, as being placed beyond his comprehension, namely the DIVINE NATURE, they will not allow *any mystery*, not even on the testimony of God himself.

the same subject, as connected with the Unitarian exposition of the corresponding passage in Philipp. ii. 6. "*Being in the form of God,*" is there represented, as "*being rich*" was here, the "being invested with miraculous power;" (*I. V.* and *Calm Inq.* p. 143.) and ἑαυτὸν ἐκένωσε in that place is, like ἐπτώχευσε in this, the "divesting himself of" that form of God, i. e. *of those miraculous powers,* in which that *form* consisted. (Ibid.) That is, say the *I. V.* and *Mr. Belsham,* Christ "did not absolutely relinquish his miraculous powers, but submitted to indignity and crucifixion, *as though* he were destitute of power to help himself:" or, as Mr. B. states it, "when the purposes of his mission required it, he conducted himself *as though* he were totally destitute of all supernatural gifts." These writers, it is to be observed, have been most careful to inform us, that the expression in this text is extremely strong—he "EMPTIED *himself*"—"he EXHAUSTED *himself, parted with all without retaining any thing*"—"he DIVESTED *himself of* EVERY THING *that is intended by the form and likeness of God.*" (See *Calm Inq.* pp. 138, 139.) But, at the same time, we are taught to recollect, that our Lord did not *absolutely relinquish* that, of which he had thus *totally* EMPTIED, and EXHAUSTED, and DIVESTED *himself.* The man of "sound understanding" is informed, that,

although the Apostle has declared, that our Lord had divested himself of certain powers, he only appeared *as though* he had done so; but that, in reality, he had *not* divested himself of any, but possessed them secretly all the while: just as before, he seemed *as though* he was poor, at the very time when he possessed an unknown hoard of riches. Thus our Lord most miraculously appears to have been *really invested with*, and *really divested of*, the *same* powers, at *one and the same* moment of time. "WHILE *he was poor he was rich*," both *I. V.* and *Mr. Belsham* chant forth here again as clearing up all. (*I. V.* p. 455. *Calm Inq.* p. 139.)

Moreover, these critics take prodigious pains to satisfy us, that this "*form of God*" had nothing to do with an *internal nature* or essence; but simply consisted in an *external appearance*, a *resemblance*. This resemblance, also, they apprize us, consisted in the exercise of miraculous powers. What then follows? Our Lord, in not exercising those miraculous powers, divested himself of that resemblance; but at the same time CONTINUING *in the form of God*, he still retained that resemblance: so that, during the time in which he continued to bear a resemblance to God, he was all along destitute of any such resemblance. Μορφὴ, *the form*, signifies only *quod in oculos incurrit, an appearance to the sight*: — this *Mr. Belsham* adopts from

Grotius and others; and enlarges upon it, (*Calm Inq.* p. 132.) and, then, we are told by him and his brother Editors, that the true construction of the passage in Philippians is, that *this appearance was to continue, whilst nothing appeared.* — This, again, is prepared for the man of "sound understanding" to swallow as he can. On this text *Mr. Belsham* has expended seventeen close and heavy pages: and, after great labour both of Metaphysics and Philology (*such* Metaphysics and *such* Philology as fall to the lot of a *certain* tribe of writers), he has brought the whole matter to this single point.

On the text itself, it will be observed, I have offered no remark tending to enforce its true interpretation. This, had it even fallen within my plan, would have been altogether superfluous. The ample consideration bestowed upon this important passage, by Commentators of the greatest ability and learning, has long ago placed it beyond the reach of Socinian criticism; and has established, on such grounds as cannot be shaken, its direct announcement of the *pre-existence* and *divinity* of our Lord: and, as for the absurd attempts of *modern* Unitarians to disturb the true application of the text, these have been so recently and so ably exposed by *Dr. Nares* and *Bishop Burgess* (to whom no reply has yet been attempted), that any further observation upon them must be useless.

Simply to state the result of their own exposition and their own arguments, I have deemed sufficient for their refutation. This, indeed, will be found, generally, to be the case, with respect to these Critics. And, in truth, with regard to the text before us especially, were it desired to confirm any one, who had doubts as to its genuine import, a better plan could not be devised, than to induce him (if he really were a person of "sound understanding"), to peruse the Unitarian arguments against it, especially as they are detailed by *Mr. Belsham;* who winds up the most incoherent and self-contradictory jumble, that ever passed under the name of criticism, with an assertion, (which, surely, can be viewed in no other light than as a jocular experiment upon his reader,) — that THIS "is one of those passages, of which *no use can be made* in deciding the controversy," concerning the divinity of Christ. *Literæ non erubescunt,* is an old saying. There are things which a man may write, which he could not easily command countenance to say.

The reader, however, will not fail to recollect, that this is one of the most important passages, throughout the New Testament, on the question of our Lord's *divinity.* He will not fail to recollect also, that the text in 2 Corinthians, which forms the subject of the present Number, is, by universal consent, identified with this passage in its import; and that the fate of each is, par-

ticularly by the Unitarians, conceived to be involved in that of the other. And he will, above all, not fail to recollect, that, in a text of such unquestionable moment in the controversy with Unitarians, the *Editors* of the *Imp. Vers.* have departed from *Archbishop Newcome*'s translation, in a laboured form of phrase, which, as they think (and struggle at much length to prove), *excludes the idea of pre-existence;* and that, of this departure, they have not thought it necessary to give the slightest notice.

We come now to Number VI. in which we find not only a total departure from the *Primate*'s translation, but an actual fabrication of Scripture. For the comparison of the two versions, I refer the reader to page 17. of this volume. The first clause in the *Imp. Vers.* is, as we have there quoted, "See that ye refuse not *God* who speaketh;" whilst the *Primate* renders it, "See that ye refuse not him who speaketh." The Greek is, Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα. Now, the first thing to be observeI here is, that, neither in *Newcome*'s translation, nor in the Greek, does the word "GOD" occur. *Griesbach* does not notice a single MS. or Version that contains the word "GOD," or that makes the slightest alteration in the Greek text here given, with the unimportant exception of the addition of the word ὑμῖν after λαλοῦντα in one or two MSS. and Versions. *Griesbach* and *Newcome* are the two great

standards, to which the *Editors profess* to adhere. Yet here they depart from both: and arbitrarily introduce the word "GOD;" which is not only not to be found in either, but which is not even pretended to have place, in any one of the MSS., Versions, or Fathers, known to be in existence. Τὸν λαλοῦντα, (simply *him that speaketh; "loquentem," as the Vulgate* has it; or, as old *Wiclif*, "*the speker,*) is the only reading of the passage. So that, here, there is a direct *fabrication* of the word "GOD," and a gross imposition upon the reader.

To say, that the word has been introduced because the Unitarians conceive *God* to have been intended as *the speaker*, is merely to say, that, whatever Unitarians choose to consider as the meaning, should be substituted for the language, and introduced into the text, of Scripture: in a word, that the comment of the lowest and most illiterate order of Socinians, shall be taken as forming a part of the original of the New Testament. This transcends Popery itself. The *Council of Trent* only decreed, that the Comment, imposed by the *Church of Rome*, should be received, as giving the *meaning* of Scripture. But the *Council of Essex Street* ordains that the Comment, imposed by the *Church which denies Christ*, shall be received as *part* of Scripture itself.—That the word is printed in Italics, is but a poor evasion. The common

and uninformed reader, on whom alone these writers can hope to produce an effect; the *unlearned* man "of sound understanding," whom they select as the proper arbiter of *their* criticisms; but little attends to, and is for the most part ignorant of this distinction. And that these Unitarian Editors *designed*, by the introduction of this word into the text, something more than the mere declaration of *their opinion*, that it was *God* who was intended, is evident; because the whole of this purpose would have been completely answered by the statement of that opinion in the Note. Let it for a moment be supposed, that the *Received Version*, instead of reading, "him who speaketh," had substituted "*Christ in his divine nature*" for the word "him;" would the Unitarians conceive, that King James's translators had dealt fairly with the public? Would they not, on the contrary, clamour loudly against this, as a dishonest attempt to impose the Trinitarian comments as the text of Scripture? Would there be any end to the outcry, which on this ground would be raised against "*interested priests;*" — against "men *engaged* to defend an established system" — "the profession of which is *paid for* out of the public purse," — and "who are, from that very circumstance, *engaged to discourage enquiry and to oppose truth:*" and to whom, as we are told, "TRUTH MUST NECESSARILY BE THE OBJECT OF

AVERSION AND ABHORRENCE?" Yet this, which would be so heinous in a Trinitarian Clergy, is precisely what has been done by their Socinian opponents and calumniators; who have (vainly) endeavoured to exclude the idea of Christ, by the unwarrantable introduction of the word "*God*" into the text.

When they subjoin in a note, that it is "*evident* that God is the speaker intended;" it may fairly be asked, why then they did not trust the passage to this *evidence?* If the reader *must* have understood GOD, by "him that speaketh;" why not leave the text in its *true* state to announce its own *indubitable* meaning? Why *fabricate* a text, to sustain a truth, that must of itself *manifestly* shine forth? The reader will easily supply the answer. The fact is, they plainly saw, that the text, *as it stands*, must unavoidably lead the mind to CHRIST, as the *speaker*. They saw more: they saw, that it not only introduces CHRIST, as the speaker *now;* but as the speaker *before*, both in GIVING THE LAW, and in UTTERING ORACLES THROUGH THE PROPHETS OF THE OLD DISPENSATION. They saw, in truth, that not only the *pre-existence*, but the *divinity* of CHRIST, was obviously deducible from this passage; and that thus, although GOD indeed was spoken of, it was in a sense directly opposite to theirs, being GOD IN CHRIST: and therefore, they, very prudently, and with the *wisdom* belonging to *their*

generation, have made the *requisite* alteration in the text.* Thus it is, that the Unitarian,

* We see how this passage in Hebrews is disposed of.—*Christ* is not here specifically named. His being clearly pointed out in the context, signifies nothing. His being *so* clearly pointed out, that, if the passage were left to itself, every reader must at once discern the reference,—produces on the *Editors* no other effect, than that of deciding them to guard against such reference, by introducing the word "*God*" into the sentence, and thereby overturning the force of the context. It is enough for *these* critics, to have it in their power *to say*, that Christ is not *actually named;* and *therefore* Christ cannot be meant; and *therefore* the word "*God*" may be introduced into the text. Well then, let us go now to another passage, in which Christ *is* expressly named; and where, as in the passage before us, he is described as personally employed under the old dispensation, being specially designated as the Jehovah who was tempted by the Israelites in the wilderness. See 1 Cor. x. 9. "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." The Greek in all the received copies, and as it is admitted also by *Griesbach*, stands thus: Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. Here, then, is CHRIST *named*, and clearly pointed out as existing under the Old Covenant. What is to be done now? Why, now that CHRIST *is named*, the word should be struck out; and *then* the text gives no support to the idea of our Lord's pre-existence. Certainly; all this is clear. But why strike it out? Because there are *some* MSS. that read Κύριον, *the Lord*, and there are one or two that read Θεὸν, *God*. Well, admit all this. What follows? Shall we take the report of *Griesbach* upon the evidence of the MSS. and Versions? That Critic, to whom the *Editors* affect at all times to appeal, and for the close adherence to whose *corrected text*, they were principally induced (as they assure us) to select *Archbishop Newcome*'s translation as the basis of their own;—what effect do these variations of the MSS. produce upon *his* judgment?

finding that Scripture, as it stands, will not sustain his system, imposes his own gloss for the lan-

---

None whatever to lead him to disturb the usual reading of the text: which, on the fullest investigation, and after the interval even between the first and second editions of his work allowing ample time for farther consideration, he has pronounced to be the true one. *Erasmus*, also, the great favourite of the Unitarians, acknowledges "Christ" as the genuine reading, without dispute. *Locke* does the same. *Rosenmüller* does the same. *Wolf*, *Mill*, and *Whitby*, do the same. The last of these, indeed, asserts that the case is so clear, that "this reading ought not to be questioned." In truth there can be no reasonable doubt which way the evidence lies as to the true reading. And this is not disputed by the *Editors* themselves; not even by the *hottest* of their disputants, the CALM *Inquirer*. They huddle up the matter hastily by naming a couple of MSS. that read Κύριον, and one that reads Θεὸν, and then at once shelter themselves under the arbitrary reading of the word *Lord* by *Primate Newcome*; who, undoubtedly, in this, as well as in the passage treated of above, and in some other parts of his translation of the N. T., has not acquitted himself in the manner most creditable to him, either as a Critic, or as a Theologian.

I must not omit to mention here, as it helps on the estimate of his general accuracy in *matters of fact*, that *Mr. Belsham*, by way of strengthening the evidence for the reading of Κύριον, quotes "*the Syriac Version*" in support of that reading: whereas *the Syriac* (that is, what every one who understands the subject calls by that name, the *ancient* Syriac, or *Peshito*,) reads Χριστὸν; and it is only a *later* Syriac that gives Κύριον; and this, too, it must be observed, merely in the margin: yet *Mr. Belsham* unqualifiedly asserts as an authority for Κύριον, that THE SYRIAC VERSION reads it. — *Calm Inq.* pp. 157, 158. So much for *precision* and *truth*.

Well then, we have here a reading adopted by the Unitarians directly *against evidence*; for the express purpose of preventing the application of a passage to *Christ*, which *must*

guage of the inspired writer, and substitutes his system for Scripture. That just cause existed

---

establish his pre-existence. It should be remembered, too, that even were we to admit the reading which the Unitarians require, nothing would be gained by them, unless they could make it appear, that, by the word *Lord* (his familiar appellation throughout the N. T.), Christ could not in this place have been intended. And even could they make this appear, they would then only have removed one text, from the multitude of those that support the doctrine. But, on the other hand, it is important for them to recollect, that, if the word "Christ" be (as the MSS. and Versions pronounce) the true reading, then the Unitarian doctrine is at an end; for then our Lord's divinity is at once established. If Christ was the Being, who was tempted by the Israelites in the wilderness, then he unavoidably becomes the Jehovah of the Old Testament. If they turn to *Erasmus*, to whom they so frequently appeal, he will tell them so; for he pronounces, that, if the word αὐτὸν belongs to the text, (a word, which is not only given to it by some MSS. but which cannot in sense be separated from it, as we shall hereafter see,) then the divinity of Christ is placed beyond all question — "*declaratur Christi divinitas*, quem a Judæis tentatum dicit priusquam hominem assumeret." And, accordingly, from this text, *Whitby* asserts, that the divinity of Christ was from old times demonstratively confirmed. The Unitarians, then, stake their denial of the divinity of our Lord, upon the propriety of their rejection of the word "*Christ*" from this text, in opposition to the authorities by which alone genuine Scripture can be ascertained: that is, they stake their very salvation on the adoption of a reading which is *against evidence.*

They would persuade themselves, indeed, that, even admitting "Christ" to be the true reading, they can still contrive a way to escape from the conclusion in favour of his divinity, by supposing the word *God* introduced into the sentence, after the clause, "as some of them also tempted." — "Nor let us tempt Christ, as some of them also tempted" — whom?

for the charge brought against the Unitarians, of *altering the Scriptures to suit their own system,*

— another being not yet spoken of — *God:* — "as some of them ALSO tempted *God.*" Here, again, we have the word GOD fabricated, in like manner as we have seen it above in the passage of Hebrews. No one MS. Version or Father reads it, or supposes it. Indeed this is not pretended. It is admitted, also, that the original is *against* it; inasmuch as the *same* person is, agreeably to all the ordinary principles of construction, to be understood after the word "tempted," in the two corresponding clauses. And, accordingly, the *Imp. Vers.* renders the sentence, "Nor let us try the Lord, as some of them also tried *him.*" To this conclusion we should naturally be brought, even though the word Καὶ, ALSO, had no place in the sentence: but, *with this,* the meaning seems fixed beyond the reach of doubt. And, indeed, so long as the word Κύριον or Θεὸν is supposed to be the reading, the true principle of interpretation receives universal assent: but let Χριστὸν take their place, and it is at once abandoned: all the rules of grammar, and all the canons of construction, are, by this single change, instantly put to flight. "If we read Χριστὸν, the sense is: nor let us tempt, &c. Christ now; as some of them did God at that time." Thus say the *Editors,* and! *NEWCOME.* But let it be observed, that the word "also" has here been very *conveniently* forgotten. It would have sounded rather awkwardly, to speak of the Israelites, of that day, having ALSO provoked *God,* as the Corinthians (addressed by the Apostle) did *not* provoke him. Besides, it seems rather an odd way of keeping up the antithesis between the Corinthian converts and the early Israelites, which is so markedly carried on by the writer both before and after. The Corinthians are guarded against the *same* offences, (of idolatry, of fornication, and of rebellious murmuring,) of which their fathers had been guilty in the wilderness; and, in the midst of this enumeration, they are guarded against the tempting of a Being, *different* from that Being, whom their

seems plainly admitted by one of themselves, as we have seen at page 13. of this volume; where

---

fathers had tempted; and against an offence, of course, *different* from that of their fathers!

But, to explain, a little more fully, the principles of translation adopted by the *Editors*, let us see how the matter exactly stands, according to their showing. If the sentence be, Μηδὲ ἐκπειράζωμεν τὸν Κύριον, καθὼς καί τινες αὐτῶν ἐπείρασαν; then, they say, the translation is, "Nor let us try the Lord, as some of them ALSO tried *him*." Or, if Θεὸν be substituted for Κύριον, they admit it to be, "Neither let us try God, as some of them ALSO tried *him*." But if Χριστὸν be substituted, then it is, "Nor let us try Christ, as some of them ALSO tried [*some other being*; for example] "*God*." — Wherefore GOD? So far as the original is concerned, any other Being might as well be introduced: no one MS. or reading of the original introduces this word after ἐπείρασαν; nor is *God* spoken of in the parts immediately preceding or following, so as to admit the possibility of implication from the context. Wherefore, then, the difference in the mode of translation? Wherefore any other, than the word "*him*," supplied as before? Wherefore the grammar and the construction, which are admitted (and justly and unavoidably admitted), where Κύριον or Θεὸν is the reading, immediately abandoned, when Χριστὸν comes in their place? The answer is plainly and simply this: and there can be no other:—that, unless this be done, the pre-existence and divinity of Christ must inevitably be conceded. Now, this being what *Mr. Belsham* and his brother *Editors* can never admit; it being for the very purpose of overturning such absurd and indefensible notions, that they have taken the trouble of engaging in the Version which they have given to the public; of course it follows, that no rules of construction, no principles of language, can be allowed, that will justify such a result: and thus this text, like others, is removed from the support of such incomprehensible doctrines.

(with an ingenuousness not exactly characteristic of the Sect), the writer confesses, and regrets,

---

So the process goes on, till the Unitarian is enabled to look round with triumph, and behold all subjected to his system. Having thus freely applied his theology to model both the text and the sense of Scripture; it is strange, if the text and the sense of Scripture do not yield support to his theology. He may, surely, with much safety declare, that he can "find no evidence whatever to prove" the doctrine of Christ's pre-existence, after he has himself defaced and purloined that evidence wherever it existed. He may now travel from *Dan* to *Beersheba*, and cry that all is barren, after he has made it so. — For the views of a scholar, a grammarian, and a critic, upon this verse, and upon the grammatical necessity that exists of supplying the word αὐτὸν, *him*, I refer the reader to the joint authority of *Glassius* and *Dathe, Philol. Sacr.* i. pp. 172, 173.

I must add yet a few remarks more on the Unitarian management of the reading of the text in question. It has been seen that they reject the word Χριστὸν, *against the evidence* of the MSS. and Versions and Fathers: and again, that, apprehensive, that the weight of evidence will overbear that rejection, and that Χριστὸν will still be received as the true reading, they, *on this supposition*, reject καὶ against the preponderance of MSS. and they add Θεὸν at the end of the second clause, without even pretending any authority for doing so; but, solely, of their own arbitrary will and pleasure. But yet more; they do this in defiance of certain MSS. which actually connect the word αὐτὸν or αὐτῷ with ἐπείρασαν, and thereby make the word HIM a part of the text, to the necessary exclusion of the word which the *Editors* would introduce. Now, although the authority for the reading of the word HIM as part of the text, is actually stronger than that which appears in support of the word Θεὸν in the first clause, (a reading adopted by some, and spoken of with respect by the *Editors*,) yet, as its being part of the text could not make it one iota more certain, than it already

that they have followed "*no standard text*" whatever; that is, in other words, that they have

---

appears from the construction, that it must be the same person, who is said to have been tempted in the second clause, that the Corinthians are warned not to tempt, in the first, I lay no stress whatever upon this circumstance: I merely mention it, to show the complication of defiance to *all* authorities, into which the *determination* to exclude the divinity of Christ, at every hazard, leads these Unitarian critics.

An assertion of *Mr. Belsham*, in the endeavour to support the reading of Κύριον instead of Χριστὸν, should not be passed over. He says, without qualification, "*Irenæus* CERTAINLY read Κύριον, Lord." (*Calm Inq.* p. 157.) Now in this *Mr. Belsham* is peremptorily opposed, not only by *Mill* and *Whitby*, but also by *Griesbach*. This, it is to be observed, is the *third* point on which he has been at variance with *Griesbach*, on the single reading of Κύριον: 1st, as to the resulting support of this reading by the *MSS. and Versions generally:* 2dly, as to its being the reading of *the Syriac Version:* and 3dly, as to its being the reading of *Irenæus*. In all these points the *Calm Inquirer* is not only egregiously wrong, but at direct variance with *Griesbach*. Now, with respect to *Griesbach*, it is full time to ask, whether this *great Editor*, the correctness of whose estimate of the readings of the Greek Testament has, for many years, been the subject of overflowing panegyric, and unqualified admiration with Unitarians, and the appearance of whose volumes is judged by them to have formed such an era in Biblical criticism, as to render it the fit time to produce a Version of the N. T. which might justly be called the "*Improved Version;*" — whether, I say, this *great Editor* is, after all, not to be relied upon in his report of the readings of the MSS. and Versions and Fathers; and this, also, in a text so important as to be, in itself, decisive of our Lord's Divinity? — It is not, however, an easy matter to satisfy Unitarians in the readings of Scripture. It is rather difficult to hit their taste in this respect. And, in truth, now

modified the text of the N. T. just as they found it answerable to their purpose. It is not, how-

---

that they have completed an *Improved Version* to their own satisfaction, the only thing wanted is, that they should supply a *Greek text*, which shall correspond with their Version. What they have done is sufficient for the man of "sound understanding," whose knowledge does not extend beyond the language of the translation: what remains to be done is requisite for those who, to an acquaintance with the Greek, may, in judging of the translation, associate the strange fancy to know what is contained in the original. That original, it is manifest (I mean an original for *their* translation), is not supplied by *Griesbach*. And indeed it is quite time for them to give him up.

But, it is not merely with *Griesbach* that the Unitarians are getting out of humour. Even their fast friend *Marcion* they have fallen foul of, on this, and some other texts. *Mr. Belsham* reports, from *Epiphanius*, that *Marcion* introduced the false reading of *Christ*, into this text, in place of Κύριον, *Lord*. And this same *Marcion*, both he and the *I. V.* likewise charge (on the authority of *Tertullian*) with having introduced the false reading of Κύριον into the text of 1 Cor. xv. 47.: which text will be treated of in the ensuing note. (See *Calm Inq.* pp. 158. 120. and *I. V.* p. 403.) It would seem as if this purloining heretic was influenced by a spirit of retribution; the word, which he is said to have stolen from one part of the Epistle, being replaced by him in another. But with respect to this *Marcion*, it must be remembered that this is the very same *Marcion*, on whose authority the *Calm Inquirer* and his brother *Editors* have peremptorily rejected the first two chapters of St. Luke, in opposition to all the MSS., the Versions, and the Fathers; the same *Marcion*, whom the Editors see no reason not to consider, "as a man of learning and INTEGRITY" (*I. V.* p. 120.); the same *Marcion*, of whom *Mr. Belsham* professes himself disposed to think very favourably, more especially as being a brother heretic;

ever, wonderful, that they have done so. They have been driven to it by the necessity of the

---

and in the behalf of whom he expresses the strongest indignation against *Tertullian* and *Epiphanius*, for the charges they have brought against him, of corrupting the Scriptures; alleging, that these Fathers, in this and the other charges which they have advanced to vilify the character of *Marcion*, have but indulged the true spirit of orthodoxy; which he characterises as a spirit of calumny and malignity, the same in all ages of the world. (*Lett. on Arian.* p. 72. and *Answer to the Brief Mem.* pp. 115, 116.) Yet this very *Marcion*, whose *integrity* as a witness of the uncorrupted Gospel of St. Luke is thus rescued from the calumnies of those Orthodox libellers, *Tertullian* and *Epiphanius*, is here charged with adulterating the Epistle of St. Paul, in the two passages referred to: and this, upon the authority of those very libellers, to whom, we have been told, we ought to yield no credit. Such is the honest consistency of these worthy Unitarians (to whom "TRUTH" is supposed *not* to be "THE OBJECT OF AVERSION AND ABHORRENCE") on every point, on which it seems practicable to filch away some portion of the evidence for the divinity of Christ.

Were we now to ask these *new libellers* of *Marcion*, in what manner his corruptions of these passages could have passed into the copies of the Orthodox; who must, as we are informed, have viewed him with such malignity; and by whom we know that both he and his followers were strenuously opposed, and his copies of the N. T. attacked as spurious (*Mill. Proleg.* p. 36.) — they would not find it very easy to give an answer.

It is remarkable, that *Mr. Lindsey* has made a long quotation from *Mill*, for the purpose of supporting, by *his* authority, the supposition that *Marcion*'s corruption of one of these texts, 1 Cor. xv. 47., had crept into the Greek copies of this Epistle: at the same time that *Mill* has expressly retracted his error as to that supposition, and has argued, as above referred to, in defence of its direct contradiction: and yet more,

case. For, not only was there to be found *no* existing translation, which does not directly war

---

that even in the very note from which *Mr. Lindsey* has taken his quotation, and in a part immediately following it, this change of opinion is declared, and the desire that it should be particularly noticed distinctly set forth, — "indicta esse jubet," — and the very place also pointed out, in which the reasons for the change are assigned. Yet *Mr. Lindsey* has abided by the disowned opinion; has omitted all notice of the retractation; and has left upon record, as the true and deliberate opinion of *Mill*, that which *Mill* has declared and proved to be erroneous. See *Lindsey's Sequel*, p. 267. and *Mill*, p. 398. *Proleg.* pp. 36. 140. What are the peculiar qualities of the Socinian apostasy, that can work such effects upon the mind of such a man as we are told *Mr. Lindsey* was!

Again, to drop all further consideration of this absurd notion of *Marcion's* corruptions having passed into our present copies, and spread through the Versions and Fathers, let us examine in what way the word Χριστὸν (in the passage with which we are immediately concerned) could have slid into the place of Κύριον, or Θεὸν, in the ancient MSS. What error of transcribing can we imagine to have produced such an effect? Here, indeed, we have an instance of the length, to which certain Commentators, who are in the habit of taking liberties with the sacred text, will be carried in the support of an hypothesis. On the authority of a *single* manuscript, (on the reading of which MS. also there is thrown a suspicion by *Wetstein*, which is not rejected by *Griesbach*,) *Grotius*, and, after him, *Wakefield*, (adding *his* mite of a *single* Version, and that the *Ethiopic*, which the Unitarians themselves have condemned him for rating too highly,) have adopted the reading of Θεὸν for Χριστὸν: and have done so on the suppposition, that, in the abbreviated mode of writing, the one word was mistaken by the transcriber for the other; $\overline{\text{XN}}$ for $\overline{\Theta\text{N}}$. Now, it is singular enough, that, when the accidental transition from $\overline{\Theta\text{C}}$ to OC has been contended for, as an admissible supposi-

with their system; but there was *no* Greek text, to be discovered, from which, by any thing that

---

tion, in the text in 1 Tim. iii. 16., where also numerous MSS. and other authorities actually exhibit the former of the two words, at this very day; and where (as far as the MSS. are concerned) the mere wearing out of the two straight lines would (independently of the errors of transcribing) effect the change, of which indeed we seem to have satisfactory evidence from the fact itself as to the *Alexandrian*; — this supposition is, at once, rejected by a certain class of critics; whilst, in the case before us, where the form of X is to pass into that of Θ, the transition is considered as not unlikely. The cases, however, it must be admitted, differ in one material respect. The one supposition *is* in favour of the orthodox doctrine: and the other *not*. And whatever favours the Orthodox deserves no quarter. I speak not here, merely in reference to the insane and vulgar rant, in which such writers as the *Calm Inquirer* never fail to indulge, against whatever bears the name of Orthodox, (see pp. 200. 210, &c.) but I allude even to one of the grave and deliberate canons of criticism laid down by *Griesbach*, in his *Prolegomena*, (p. lxvi.) where he pronounces, that, "amongst different readings of the text, that one is to be suspected, which most favours the opinions of the Orthodox." From which, at least, it is reasonable to infer, that whatever readings, in favour of the Orthodox opinion, may have had *his* sanction, have not been preferred by him from any bias in behalf of Orthodoxy. This is a very material observation; and it serves at the same time to assign a cause for the extravagance of Unitarian panegyric which has been bestowed upon this writer, and to confer a value of no small amount upon his concessions to Orthodoxy.

To return to the subject of the change pretended to be made in the reading of the text before us,—I recommend to the reader the following observations of *Mill*:—"Quasi vero proclive fuerit librariis X scribere pro Θ: aut lectionem qualis illa Κύριον aut Θεὸν commodam, mutare in duriorem

could (even by them) be called a translation, they could derive it. They have been, therefore,

---

hanc, et ad quam impegerint lectores, Χριστὸν. Certe, cum Editis congruant non solum IRENÆUS," (*certainly not*, says *Mr. Belsham*,) " *Theodotus* in ἐπιτομαῖς, ac Scriptores Gr. Lat. complures; sed et Exemplaria MSS. universim, et quidem *Clar.* Gr. Lat. *Ger.* Gr. Lat. quique Marcionis tempora præcessisse videtur Interpres Vulgatus; *omnino crediderim* ab Apostolo ipso scriptum Χριστὸν: *mutatum autem hoc in* Θεὸν, *ab audaculo quodam studioso, cui minus verum, si placet, quod ex recepta lectione dicitur, Israelitas tentasse* CHRISTUM *in deserto.*" This last clause very truly expresses the state of the case. The more than "audaculi studiosi," with whom we are concerned, not being able to reconcile themselves to the idea, that *Christ* had been actually tempted by the Israelites in the wilderness, have therefore presumed, that "*Christ*" cannot have been the word used by the Apostle: and, on the strength of this presumption, insist on substituting for it, even against evidence, Θεὸν or Κύριον. For the former of these two words very few, indeed, have ventured to contend: and, by the latter, which the *Editors* would force upon us, not much (as has been already observed) is gained to their cause, unless they can make it appear, that, by "*the Lord*," CHRIST is not here intended.—On the application of this title Κύριος, *the Lord*, to CHRIST, by the writers of the N. T.; I would particularly recommend to the reader the admirable remarks of *Pearson*, in his *Exposition*, pp. 145—150. I would request of him, also, to observe the great number of instances in which, not only throughout the N. T. at large, but specially in this very chapter of 1 Corinthians, CHRIST is *emphatically* designated by this title. It is of importance likewise (and particularly on the present occasion) to recollect, that this title of ΚΥΡΙΟΣ, by which Jesus Christ is so constantly named in the New Testament, is the Greek word employed by the Jews as equivalent to *Jehovah* in the Old; and that by this very name of "*Jehovah*,"

compelled, not only to *invent* (I must term it), a new translation for the text, but also to *invent*

---

it is declared by the prophet Jeremiah, (xxiii. 6.) that *Christ* was to be called; as, indeed, we find it admitted by the Jewish writers themselves, who derive from *this* text the proof that JEHOVAH was to be the true name of the *Messiah*. I allude to this passage of Jeremiah the more willingly, because it gives me an opportunity of stating that the attempts, which have been recently made by *Dr. Carpenter* and *Mr. Belsham* to escape from the force and application of the prophet's language, have been counteracted and chastised so completely by the successive publications of *Dr. Nares* and *Bishop Burgess*, that scarcely any thing farther can be desired upon this subject. See *Dr. Nares's Remarks, &c.* pp. 46—51. 2d ed. and *The Bible, &c.* pp. 96. 103. The latter, in particular, seems almost to exhaust the subject.

I am here, however, obliged to protest against the position of a learned Professor, in one of the English Universities, who has lately affirmed, in his Lectures, that "in the Septuagint the word Jehovah is *never* expressed by Θεὸς, but *uniformly* by Κύριος." That this position is directly contradicted by the fact, is so notorious, that it is quite inconceivable how the learned Professor could have been led to make it: nor, indeed, should I have thought it necessary to observe upon this mistake, if it were not connected with an argument, whose bearing is too important to suffer it to pass unnoticed. The word Jehovah, the Professor says, being considered by the Jews as a word too sacred for human utterance; whenever they met with this word in the Bible, they read for it another word expressive not of *God*, but of *Lord*: and hence he accounts for the peculiarity of the Septuagint translation alleged in his position. And thus, in truth, whilst the Professor has stated in words, that "JEHOVAH" is *always* expressed in the Septuagint by Κύριος, he evinces, by his argument, that he means to say, that the name "JEHOVAH" is *never* so expressed; since it is not "JEHOVAH," but another

a new text for the translation. Their plan, in a word, has been, first to shape the Scripture ac-

---

word, implying *Lord* (by which he must mean אֲדֹנָי), that was rendered by the word Κύριος in the LXX. But the argument of the learned Professor, I cannot avoid saying, has as little foundation in reason, as the result which he derives from it has in fact. To give the argument any force, the *Seventy* must be supposed to have translated, not from a written copy of the Hebrew Scriptures, but from hearing them read: or it must be contended, that not only the *Tetragrammaton* itself was deemed a word too sacred for human utterance, but that its translation into any other language was deemed not merely too sacred to be uttered, but even to be written; a degree of sacredness not attached even to the original word itself. Neither of these suppositions can be maintained. The argument used by the Professor had been formerly advanced by Crellius against the Divinity of Christ, and has been most triumphantly confuted by Pearson, who has clearly shown that the hypothesis which lies at the foundation of the whole is a mere vulgar error. It is, indeed, a matter of regret, that the authority of the Professor's name should afford any colour for the revival of this Socinian cavil. But whilst, in truth, no name can sustain it, it is fortunate, that the principle of its immediate refutation is found in the very position laid down by the Professor himself. For, had the LXX been really governed by the rule which has been prescribed to them, the word JEHOVAH would have been (as the Professor has alleged it to be) *uniformly* expressed by Κύριος, and *never* by Θεός. But, as the fact is otherwise, and JEHOVAH is *not* uniformly expressed by Κύριος, but sometimes by Θεὸς, it follows, that the LXX were not governed by this rule.

It is indeed true, that Κύριος is the word by which JEHOVAH is *generally* rendered in the Septuagint; *so* generally, that it is not wonderful, that, from want of proper attention, its universality should be actually inferred. And, from this results

cording to their theory; and then to establish their theory, by the Scripture. In truth, it is

---

the fair and natural conclusion, which we have already contended for, that the Jews, when using the Greek language, would consider the word Κύριος as equivalent to JEHOVAH. And, indeed, whoever wishes to see how peculiarly this word was, in its primary sense, adapted to convey the force of the Hebrew term, will receive the fullest satisfaction from *Pearson*'s observations, at p. 147. of his *Exposition*. How differently from that profound thinker and learned writer do the light and airy critics of the *Imp. Vers.* treat this word, which was so habitually employed, in Jewish acceptation, as the name of the great Jehovah! In their modern and jaunty phrase, it is, in many cases, disguised under the unmeaning appellation of *Sir*, or *Master*; and might nearly as well, so far as the conveyance of its true and original import is concerned, have been translated *Esquire*. For the true value of this word as applied to Christ by the Fathers, the reader may consult *Suicer. Thes. Eccl.* ii. 193, &c.

We have seen, in this note, no small variety in the exercises of Unitarian ingenuity, for the convenient modification of the text in question. First, the word "CHRIST" must be rejected from the text, and the word "LORD" substituted in its place. Secondly, if "CHRIST" must be retained, then, to do away the effect of this, the word "ALSO" must be struck out, and the word "*God*" must be supplied, from the translator's own sovereign pleasure. And, lastly, to guard against such an application of the title LORD, either here or elsewhere, as might intimate the divinity of Christ, they are careful, every where, to break the connexion between this word and the sacred name of JEHOVAH, and to reduce it, on all occasions, to the insignificancy of the most ordinary appellative. But a contrivance not less extravagant than any of these remains to be noticed. It is the invention of a *Mr. Simpson*, communicated in a work which he has entitled *Essays on the Language of Scripture*; and which, from the specimen produced,

scarcely possible for any person who has not submitted to the odious labour of examining for

---

I rejoice that I have never seen. The contrivance is neither more nor less than this: — to turn "*Christ*" into *Moses*, and, at the same time, to let the word stand *also* for the Messiah. "'Nor let us try the Anointed,' *i. e.* the Messiah (Acts x. 38.) 'as some of them also tried the Anointed,' *i. e.* Moses." The word "*Christ*," then, we see, denotes both *Jesus* and *Moses*: and, consequently, the whole difficulty, arising from the supposition, that it was the same Christ who had been tempted by the Israelites, that might now be tempted by the Corinthians, is entirely done away. After this, what is there that words may not mean, in the vocabulary of a Unitarian Commentator? This, too, it must be noticed, is mentioned with much approbation by *Dr. Carpenter*, who quotes it, and other matter equally precious, from the same writer, at p. 229. of *Unit. the Doct.* &c. And, as this publication of *Dr. Carpenter* is (I apprehend) the latest of the Unitarian productions that treat of this part of Scripture, we have reason to consider this as their latest and most recognised exposition of the text. However, the very extravagance of this, their last approved interpretation, carries with it the concession of the two points contended for in this note: namely, that "Christ" is the true reading of the text, and that the same word "Christ" is to be applied to the verb "*tempted*" in the two corresponding clauses. As to this one word denoting, in these clauses, two different persons, that is the concern of those who defend this solution. The more untenable it is, the more manifest the cogency of the admissions that have compelled it.

To sum up the whole, I shall now subjoin the Greek text, as it stands with the *unanimous* consent of the printed copies (*Griesbach* of course included), and the several translations of the passage, as they are given in the Received Version and by the Unitarians.

Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν.

Neither let us tempt Christ, as some of them also tempted. *Rec. Vers.*

himself (an odious labour *I* can truly aver it to be), to form an adequate idea, of the mode in

---

Nor let us try the Lord, as some of them also tried him. *Imp. Vers.*

Nor let us try Christ now, as some of them tried God at that time. *Imp. Vers. note.*

Nor let us try the Anointed (the Messiah), as some of them also tried the Anointed (Moses). *Mr. Simpson, as quoted by Dr. Carpenter.*

By which of these Versions the reader is *honestly* treated, with regard to the original, he may judge for himself. — For the most valuable remarks, both on the reading and true interpretation of this important text, I refer the reader to *Cameron*, whom I have often found strong reasons to recommend, as a judicious Commentator. (See *Crit. Sac.* vii. pp. 2992, 2993.) *Wolf* also deseves to be consulted. *Cur. Phil.* in locum. *Diodati*'s translation is, as usual, correct; and, on the word "*Christ,*" supplies this pointed marginal illustration, "Ilquale è quell' ANGELO, che andava col popolo; chiamato cosi per lo suo *ufficio;* e SIGNORE IDDIO, per la sua *natura.*" — *Doddridge*, also, is well deserving of notice. He adds to a good explanation of the original, "This is a considerable *text* in proof of Christ's residence with the *Church* in the Wilderness, as the *angel* of God's presence." — On the "*rock that followed*" the Israelites, being called "*Christ,*" in a verse preceding this one and treating on the same general subject, it may be worth while to remark, that *Grotius* uses the following words: — "Deus צור in Veteri Test. Christus in Novo." This, with good reason. The same ROCK, which *Jehovah* is called in the O. T., our Lord Jesus Christ is justly called in the New. But, the remark, it is to be remembered, is *Grotius*'s. I mention this for the satisfaction of *Unitarians.* — Indeed, considering that they wish much to represent him as a fellow-labourer, they are obliged very often to quarrel with him. When, in following on the resemblance between the ROCK in the Wilderness

which the Sacred Word has been abused and falsified, throughout the version (or it should rather be entitled *perversion*) of the New Testament by the Unitarians. Examples abound, of a nature similar to that which has been just adduced: and many of a quality yet more insidious and dishonest.

But the point with which we are at present more immediately concerned is not so much the departure from the *Primate*, or *Griesbach*, or from the MSS. Versions and Fathers, nor yet the imposition of a false text, as the departure from the *Primate*, WITHOUT ACNOWLEDGEMENT. It must, indeed, be admitted, that, with respect to the clause hitherto considered, the *Editors* are not chargeable on this head: for, in their note, they confess, that, both in the *Greek* and *Newcome*, the reading is, "See that ye refuse not him who speaketh." But they take care to acknowledge nothing more. They give not the slightest intimation of their studied variations from the Primate, in the succeeding clauses of the verse, devised for the purpose of adjusting

---

and Christ, he is led to make the following observations: — "Christus ad mortem percussus spiritum suis obtinuit:" and "Christus per spiritum nobiscum est ad finem sæculi:" he is pretty smartly rebuked by *Mr. Lindsey*, who professes himself dissatisfied with his too refined and unwarranted allusions. (*Sequel*, &c. p. 260.) But it was more than the *refinement* of the allusion, that here displeased *Mr. Lindsey*.

its several parts to that application of the passage, which their hypothesis requires, and which is precisely contradictory to that of *Newcome*. How laboriously and carefully this is done, may be seen on looking to the two contrasted renderings at page 17. of this volume. It should also be particularly observed, that, in their note, the Editors enter into an argument, for the purpose of showing that *Christ* is not the object of reference in this passage; and yet they never once let fall the most remote hint, that the *Primate* has so translated it, as to lead to a directly opposite conclusion; much less, that he has drawn out that conclusion in a note, the sole purpose of which is to mark to the reader's attention, that our Lord is here alluded to by the writer, as "the *Angel of the Covenant*, who presided at giving the Law." The notice which they have taken of the *Primate*'s rendering of the *first clause* does not (it should be remembered) necessarily convey any idea of a difference between him and them on the main subject and true sense of the entire passage: since, under the words, "him who speaketh," the *Primate* might possibly have understood GOD, although he might not think it right to introduce it into the text. And as the *Editors* inform us, that, by these words, GOD must evidently have been intended, and, at the same time, acknowledge no other difference than the mere use of

these words in the *Primate*'s translation, they have, in truth, given the reader to understand that there *is* no other; although, both in the text and notes, he and they are diametrically opposed: his version of this passage involving in it a direct declaration of the PRE-EXISTENCE of our Lord Jesus Christ, and of his HEAVENLY ORIGIN*; whilst theirs excludes, not only his

* I had conceived that, in Number III. (pp. 73—95.) I had noticed the principal evasions and glosses, by which the Unitarians have struggled (although with little effect) to escape from the admission of our Lord's *heavenly* origin and pre-existence. These, however, it is not easy to exhaust. Another, and of very important bearing, is to be found, in their treatment of the passage in 1 Cor. xv. 47. The Greek of this text runs thus, Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοικός· ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ. But, from the variations of MSS. *Griesbach* is induced to think it *probable*, that the word, κύριος is not genuine, and that οὐρανοῦ should be followed by ὁ οὐράνιος. The Received Version, abiding by the Greek, renders the passage, "The first man *is*, of the earth, earthy: the second man *is* the Lord from heaven." The *Vulgate* reads "Primus homo de terra, terrenus: secundus homo de cœlo, cœlestis:" — to which the old Version of *Wiclif* adheres, "The firste man of erthe is ertheli, the secunde man of hevene is hevenli." Whether we abide by the Greek or the Latin reading of this text, is of little consequence as to the main point, in which they perfectly agree: namely, that the words, ἐκ γῆς, express the origin of the *first Adam*; and the words, ἐξ οὐρανοῦ, express the origin of the *second Adam*; that is, as *Bishop Burgess* justly distinguishes, "not the origin of his mortal frame, but the origin of HIM who assumed that mortal frame. Whether the word κύριος be expressed or not, is a matter of little moment (and its application indeed must follow as a consequence), if it be admitted, that

pre-existence and *heavenly descent*, but himself altogether, from the import of the original. In

---

the second Adam came from heaven, when he first appeared upon this earth. The Unitarians, accordingly, to avoid a confession so completely ruinous to their cause, render the passage thus: "The first man *was* from the ground, earthy: the second man *will be* from heaven [heavenly]." Now, here, we have a change of tense, which not only has no foundation in either the Greek or the Latin text, but is in direct opposition to both; since in both the perfect sameness of the corresponding clauses obviously determines the sameness of the tense. The total inadmissibility of this *arbitrary* rendering of the Unitarians, and the grossness of their endeavour to pervert the sense of Scripture in this important passage, have been already so triumphantly exposed by *Bishop Burgess*, that it is unnecessary for me to add any thing farther upon these subjects. I shall, therefore, confine myself, simply, to the mode in which it has been attempted to sustain the Unitarian version of the passage by *Mr. Belsham;* whose special office it is (as we have already had frequent occasion to observe) to vamp the flimsy criticisms of the *Imp. Vers.* with the equally flimsy material of the *Calm Inquiry.*

The grand point to be established for the Unitarians, is, as we have seen, the use of the *future*, in the second clause of the text:—"the second man WILL BE from heaven:"—for, if we read "WAS from heaven," *actum est!* it is all over with the Unitarians; inasmuch as, in this passage, the origin of the BEING, without any possible pretence as to the *doctrines*, is unequivocally the subject. How does *Mr. Belsham* proceed? Having made a good deal of flourish, as the *I. V.* had also done before him, about the words κύριος and οὐράνιος; having also lumped together some irrelevant matter about the Polish Socinians and *Dr. Price;* and having observed somewhat upon the interpretation of *Newcome*, *Whitby*, and *Alexander;* having, in short, appeared to say a good deal, whilst he took care to preserve a profound silence throughout (as

the treatment, then, of this passage of *Hebrews*, we find, at the same time, a direct fabrication of

---

the *I. V.* also has done), respecting any arguments in favour of the *future tense* in the second clause, — the single point on which the entire question rests, — he, all of a sudden, very calmly and composedly asserts, "The Vulgate renders the text, 'The first man was of the earth, earthy. The second man will be from heaven, heavenly.'" (*Calm Inq.* p. 121.) He then triumphantly concludes; and all is settled. In this manner, one text after another, of those that proclaim our Lord's pre-existence, is extinguished by the *Calm Inquirer* and his Coadjutors. And so the cause of Socinian expurgation goes forward.

Perhaps, in the annals of dishonest controversy another instance like this is not to be found. A discussion of unimportant matter is *busily* kept up: the main point of difference, and in truth the only one deserving of attention, the *change of tense*, is passed over, as if it were a thing not at all in dispute: the Vulgate is then quoted, *in direct opposition to the truth*, as reading the words "WAS," and "WILL BE," in the two corresponding clauses: and thus, indirectly, the false rendering of the text by the Unitarians is sustained by a false quotation from the Vulgate; and by a quotation which the author, if his memory had lasted from one page to the other, must have known to be false; since, in the preceding page, he had himself cited the very words of the Vulgate: — "Primus homo de terra, terrenus: secundus homo de cœlo, cœlestis:" — in which words, there is not only no justification of the change from WAS to WILL BE; but there is, on the contrary, as in the original Greek, a declaration, as strong as the analogies of language will admit, that the tense employed in the first clause must pass unchanged into the second. In a word, there is given by the Vulgate itself a direct contradiction to the report which is made of it by the *Calm Inquirer*. The man of "sound understanding," however, whom he addressed in *English* on the one page, being possibly not

Scripture, and a gross and deliberate imposition upon the reader, as to the *Primate*'s translation.

---

exactly acquainted with what was contained in the *Latin* on the other, and being consequently unaware that his author was imposing on him a false translation, would of course be fully satisfied on the authority of the Vulgate, (more especially, as so much had been said to leave the general impression of uncertainty as to the true reading of the *Greek* text, and the consequent opinion, that the *Vulgate* was the only ancient authority to be relied on,) that in this passage could be found no proof of our Lord's pre-existence! What are we to think of the cause that needs such support; and what of the interests that can attract such supporters!

As to the passage itself, having been led to notice it, I cannot forbear recommending to the reader the admirable discussion which it receives from *Bishop Burgess*, pp. 87—92. of *The Bible*, &c. The manner in which this learned Prelate has treated the important subject to which it relates is such, that I do not fear to pronounce, that any candid reader, who will carefully examine what he has advanced, will find in it a complete and irrefragable argument for the pre-existence and divinity of Christ, even had Scripture not spoken elsewhere, so unequivocally and repeatedly, upon the subject. To the valuable remarks which are there to be found I shall add but a few observations. On the 45th verse of the chapter with which we are concerned, — a verse which, the bishop justly observes, is "a trying passage for an Unitarian," and on which, accordingly, the Editors of the *I. V.* and their brother commentators all cautiously abstain from making any remark, — we find the following distinction laid down by *Cyril*, in speaking of the difference between the first and second Adam, as to the nature of that *life*, which, in this verse, is specified to belong respectively to each. *Grotius* thus translates the words of that Father: "In Adam fuit ἐπιτηδειότης quædam ad vivendum, in Christo ἐνέργεια." This admirably marks that inherent power of giving life, that πνεῦμα ζωοποιοῦν τῷ τῆς

— And this, too, it should be recollected, as in the other instances which we have adduced,

---

Θειότητος λόγῳ of the writer against the doctrine of *Apollinarius*, which is also quoted by *Grotius* on Mark ii. 8.; and which, in his note on 1 Cor. xv. 45. he describes to be (although he improperly traces its origin) "potestas etiam aliis dandi vitam, et quidem æternam." — Excellent distinctions, on the subject of these verses, are given by several of the *Fathers*, as quoted by *Suicer*. (*Thes. Eccl.* i. 80, 81. 353.) The observations of that judicious commentator *Cameron*, both on verse 45. and 47., deserve to be quoted. On verse 45. he says, "Opponit Apostolus *spiritum animæ*, deinde *viventi vivificantem*: hoc enim majus est illo: nam qui dicit *viventem*, denotat actum *immanentem* in aliquo; qui vero dicit *vivificantem*, non modo actum in aliquo immanentem denotat, sed etiam emanantem et promanantem, quique in alio recipitur." And, on the words, Ὁ Κύριος ἐξ οὐρανοῦ, in verse 47., he says: "Sic notat Apostolus haud dubie originem Christi hominis, qui *e cœlo* dicitur esse, non quod homo e cœlo ad nos descenderit, sed quod Spiritus Sancti vi humana natura coagmentata fuit et coaptata Divinæ naturæ. Sic cum quæsivit Christus a Pharisæis, *numquid Baptisma Johannis esset a cœlo*, non hoc voluit, num Johannis baptisma esset e cœlo delapsum, sed, an autorem habuerit cœlestem." *Dr. Doddridge* also deserves to be consulted on these two verses: and *Dr. Nares*'s remarks on the latter of them, in refutation of *Dr. Carpenter*, are particularly worthy of observation.

I cannot forbear, also, for the satisfaction of Unitarians, who are so desirous of claiming *Mr. Locke* as a favourer of their doctrines, giving that writer's view of the passage in question. His paraphrase of the 47th, 48th, and 49th verses is as follows: — "The first man was of the earth, made up of dust, or earthy particles: *the second man is the Lord from heaven.* Some, who have no higher an extraction, than barely from the earthy man, they, like him, have barely an animal life and constitution: but those, who are regenerate, and

on a subject of vital bearing on the Unitarian scheme.

---

born of the heavenly seed, are, as he that is heavenly, spiritual and immortal. And, as in the animal, corruptible, mortal state we were born in, we have been like him, that was earthy; so also shall we, who, at the resurrection, partake of a spiritual life from Christ, be made like him, the Lord from heaven, heavenly, *i. e.* live, as the *spirits in heaven do*, without the need of food, or nourishment, to support it, and without infirmities, decay, and death, enjoying a fixed, stable, unfleeting life." — Here is the succour, which *Mr. Locke* gives to those, who pronounce Jesus Christ to have been a mere man: who deny, that he can be said, in the obvious sense of the words, to have come from Heaven: who, in truth, deny that there is any such place as Heaven: who ridicule the notion of separate spirits; and still more the idea of their having a local or heavenly residence.

I must yet go farther, and quote from one writer more, even from *Mr. Wakefield* himself. He thus renders the 47th and 48th verses: — "The first, a man from the ground, *was* dust: the second, a man from heaven, *was* heavenly. They that *are* earthy, *are* like the *Adam* of the ground; and they that *are* heavenly, like him from heaven." I the more willingly refer to this writer, because it affords me the opportunity of noticing an additional act of disingenuousness, in the Editors of the *I. V.*, who, in their note on the 47th verse, have adduced this author's name in such a manner, as to impress the reader with the belief that their novel version has the support of his authority, whilst his translation is *directly the opposite* of theirs: he reading "*was*" in both clauses of the verse, and admitting the *heavenly* origin of Christ; whilst the whole force, or rather trick, of their version consists in an endeavour to exclude the notion of that *heavenly* origin, by the arbitrary introduction of the future "*will be.*" Thus, as we have before seen the *Vulgate* turned to dishonest account, in that supplement to

The Unitarians, as they are bound to do by their system, strenuously contend, "that there

---

the Version entitled the *Calm Inquiry*, we here find *Mr. Wakefield* turned to the same account, in the Version itself. And hence it is manifest, that EVEN *Wakefield* will not answer the purposes of the *modern* Socinians.

Were it indeed worth the trouble, abundance of reason might be produced, from a comparison of the two versions, why the *Editors* of the *Imp. Version* did not adopt *Wakefield*'s as the basis of theirs. Some hobbling reasons, that cannot well be understood, are assigned by them for this determination, in the first page of their *Introduction*. But there was a *prudence* in it, of which they seem not disposed to boast. Departures from a *Bishop* of the *Established Church* were, of course, to be expected. But if they appeared *very frequently* to desert WAKEFIELD, as not pushing his version far enough for *their* objects, it might furnish too open a disclosure of what those objects were, and thereby defeat the system of *proselytism* in which they have of late years so strenuously engaged; since all, who possessed *any* moderation of judgment, must naturally be put upon their guard against translators of the New Testament, who were obliged to abandon *even* WAKEFIELD, as not heterodox enough. On *Mr. Wakefield*'s translation of the 47th verse I have one observation more to make; viz. that he professes, in this, exactly to follow the *Vulgate*. I leave his translation, then, to stare at *Mr. Belsham*'s, which has been given at page 222.

Having hitherto been employed, in this note, in adducing authorities *against* the Unitarian version of 1 Cor. xv. 47., I should not deal fairly, if I did not also bring forward one or two authorities, which I have happened to light upon, *in its behalf*. The well known *P. Harduin*, in his Commentary upon this place, is of opinion, that the ὁ ἔσχατος Ἀδὰμ of the 45th verse, means *any man* indifferently, but such as he will be after his resurrection.—*Jehnio* goes yet farther.

is no evidence whatever to prove that Christ was personally concerned in any of the former

---

He is of opinion that even the phrase, Κύριος ἐξ οὐρανοῦ, is designed to be applied to *every man*, after his resurrection (in which state he denominates him δεύτερος), because he then triumphs over death, and is immortal!—Here, surely, are flights of interpretation, worthy even of *Unitarian* wing. Here, too, not only is the *future* let in, to the perfect satisfaction of the Unitarians; but, to their equal satisfaction, our Lord Jesus Christ is altogether thrust out. There is a freedom, likewise, from *all* ancient prejudices, which might recommend particularly to their notice the former of these writers, who has discovered that our Saviour and his apostles preached in *Latin*; and that almost all the classical productions, ascribed to the great writers of antiquity, are monkish forgeries of the middle ages. He possesses, in a word, that towering quality of "*thinking for himself*," the grand characteristic by which Unitarians seek to be distinguished, and which manifestly must belong to all such as can find no others to *think with them*. Whether the latter has distinguished himself by equally free exercises of his genius, I know not: but both seem worthy to assist Unitarians in their critical researches after truth.

In the preceding page, some conjectural reasons were assigned for the change of the original intention, formed by the Unitarians, of making *Wakefield*'s translation of the N. T. the basis of theirs. Many parts of his Version, as was there hinted, it would have puzzled them much to accommodate to their favourite scheme: and then, it being necessary to speak in unqualified terms of the superior learning of the only scholar they had got amongst them, and, besides, he being of that description of Critic, who *can never be wrong*, but with whom all is *certain* and *undeniable* that *he* affirms, it would have defeated their purpose to have employed him as a con-

dispensations of God to mankind, either to the patriarchs or to the Jews, but that the contrary

---

stant fellow-labourer; since, in that case, they could not have upheld both him and their system. One must, necessarily, have been sacrificed to the other. But, by their present plan, both are judiciously preserved. He is called in, wherever he happens to coincide with the *Editors;* and then he comes forward, as if he bore the very Urim and Thummim on his breast,—learned, profound, and incontrovertible,—and he is prudently forgotten on those more numerous occasions where his appearance would be unseasonable. One instance may be sufficient, to give an idea of the difficulties which the *Editors* would have frequently to experience, not only in their contests with *Mr. Wakefield's* CERTAINTIES, but in the contests among those CERTAINTIES themselves. I the more willingly advert to it, because it brings to view another important testimony from the words of Scripture, in support of the general doctrine maintained throughout this and the foregoing notes, and the NUMBER to which they are annexed.

On John xii. 41., "These things said Isaiah, when he saw his Glory," &c. *Mr. Wakefield* observes,—"The PROPER ANTECEDENT to αὐτοῦ MOST CERTAINLY is *Jesus*, he being the *Predicate* of the context." (*Enquiry*, &c. p. 135.)—Again, "αὐτοῦ MUST BE interpreted of *God*, and NOT of *Jesus*"—"*the Lord—the King—Jehovah of hosts*,"—"is the ONLY ANTECEDENT to αὐτοῦ:" and he adds, "This appears to me UNDENIABLE." (*New Test.* i. 398.) Now as that which is CERTAIN cannot well be supposed, in the mind which perceives that *certainty*, to differ from that which appears to the same mind to be UNDENIABLE, it should follow, that *Mr. Wakefield* has here established the identity of CHRIST with the JEHOVAH of the O. T., which is exactly what the orthodox maintain to be the true import of the passage before us. This, however, cannot, for a moment, be admitted by the Unitarian Editors; who strain every nerve to prove, that this cannot possibly be the meaning of the text; and who must

is explicitly and repeatedly asserted in the Scriptures." (See *Calm Inq.* p. 458.) Agreeably to

---

consequently contend, that what *Mr. Wakefield* saw to be CERTAINLY TRUE, directly *denied* that which he *also* saw to be UNDENIABLE. It was at different times, it must, indeed, be confessed. But then, what he saw at *each* time, was (in the usual Unitarian style) "CERTAIN;" was "UNDENIABLE." He is, indeed, entirely their own in every thing, but as possessing some little matter of learning; or, I should rather say, — of *scholarship*.— On the passage just alluded to, our Unitarian *Editors* have, according to custom, falsified their authorities by a partial quotation. They have quoted *Dr. Clarke* upon it, *as if he exactly agreed with them;* while in the rest of his observations upon this text (on which they are *discreetly silent*) he is employed in proving, that *Christ* is here and elsewhere described in the O. T. as appearing and speaking in the *name and person of the Father.* (*Script. Doct.* 3d ed. pp. 16. 109—112.) *Mr. Belsham,* indeed, goes more *directly* to work than the *Editors;* for he makes *Dr. Clarke* maintain the direct contrary of this doctrine, which in express terms and repeatedly that writer labours to establish. (*Calm Inq.* p. 213.) *Mr. Lindsey* had before done the same. (*Sequel,* &c. pp. 353, 354.) It is of great importance, in ascertaining the true character of these writers, to show how grossly they have misrepresented *Dr. Clarke.* I shall, therefore, beg the reader's particular attention to a few remarks on this head; especially, as they bear directly upon the present subject.

They quote *Dr. Clarke,* for the purpose of showing that they have *his* authority in saying that, from this passage of Isaiah, no argument can be drawn in favour of Christ's personal appearance in the time of the Prophets; for, that *Dr. Clarke,* like the Unitarians, but "understands the Evangelist as affirming, That the prophet saw, that is, *presaw,* the glory of Christ, as Abraham saw, i. e. *presaw* his day. Joh. viii. 56." (See *Calm. Inq.* p. 213.) — Now, to begin with the illustration, and to prove how far the *foreseeing* of Christ's *day* by Abraham,

their usual mode of proceeding, then, it becomes necessary to disturb the true and natural mean-

---

proves it to be *Dr. Clarke*'s opinion that *Christ* was not *seen* by Abraham, in the plain sense of the words, take *Dr. Clarke*'s own expressions.—"Acts vii. 2. *The God of glory appeared unto our Father Abraham.*—Not that any man hath seen *the Father*, &c. But *God* appeared to Abraham *by Christ*, or *Christ* APPEARED to him in the *name and person*, in the *authority and representation* of the Father." (*Sacr. Doct.* p. 47. 3d ed.) Thus we may be satisfied how far *Dr. Clarke*'s use of the phrase, of Abraham's *foreseeing* Christ's *day*, interfered with his belief that *Christ was personally seen by Abraham.* Whether the same writer, then, meant, in speaking of Isaiah's *foreseeing* the *glory of Christ's coming*, to intimate, that Christ did not *visibly appear*, and exhibit his *personal glory*, to the prophet, we may now reasonably judge.—But *Dr. Clarke* has not left the matter depending upon any inference however obvious. He follows up the very passage, which the Unitarians have quoted, with these words, on which those writers have taken care to be rigidly silent. "FURTHER;" (that is, in confirmation of the main point, which he had before meant to impress, in the very passage quoted by the *Editors;* namely, that Isaiah did, "when he saw the *glory* of *God the Father*," actually "*then* see the *Glory of Him*, who was to come in *the Glory of his Father*," i. e. that he *then* saw *the Glory of Christ himself:* in confirmation of this, I repeat, he says,)—"FURTHER; it is the constant doctrine of *all the primitive writers* of the Church, that *every appearance of God the Father* in the Old Testament, was *Christ* appearing *in the name or person of the Father* [ἐν μορφῇ Θεοῦ] *in the Form of God*, as being *the image of the invisible God*, Col. i. 15.; of *Him* whom *no man hath seen at any time*, Joh. i. 18.," &c. We can now judge, whether *Dr. Clarke*'s sentence has so happily conveyed the sense of the Unitarians, as they have assured us it has. Or, rather, we may now see, that they have *totally* and *knowingly* perverted its meaning, in order

ing of each individual text that offers this evidence; that so it may be pronounced, that no such evi-

---

that they might impose on the unsuspecting reader their own corruptions of Scripture under a respectable name. The truth is, that *Dr. Clarke* conceived, and very justly, that his meaning could not be *mistaken* in the passage which the Editors have quoted. He had, before, on a variety of texts, so fully explained *every appearance of the glory of God*, as a *real appearance of Christ*, that he could not imagine that the second sentence, in which he speaks of the prophet's being made to foresee the glory of Christ's *future coming*, could overturn what (according to that explanation so frequently repeated) he had distinctly laid down, in the first, concerning the vision which the prophet actually had of Christ's then *present glory*. And well, indeed, he might have imagined this. His meaning could not be, and it has not been, *mistaken*. That is not the charge to be brought against the Unitarian application of it. However, as justice must be done to all parties, I am compelled here to state, that, in the *Animadversions by a Student* (p. 84.), the accusation, advanced against the *Editors*, of having fabricated the second of the two sentences which they have quoted from *Dr. Clarke*, is entirely unfounded. They have quoted the passage fairly: but they have undoubtedly turned it to a most dishonest account.

I cannot avoid travelling a little farther with *Dr. Clarke*, since the Unitarians have brought us upon this ground. He quotes the following passage from *Bishop Bull*. "Whereever" (throughout the O. T.) "it was not a mere angel, but GOD HIMSELF, that appeared; there, according to the *unanimous opinion of all primitive antiquity*, we constantly affirm, that it was *not* THE FATHER, but THE SON." This position *Dr. Clarke* adopts, and proceeds to confirm. "Thus" (he adds), "when it is said of Moses and the seventy Elders, Ex. xxiv. 10., that *they saw the God of Israel*, and that *there was under his feet as it were a paved work*, &c. it must be

dence exists. And, in this view, the text before us unavoidably became a prominent object of their

---

understood that they saw, not the Invisible Father, but THE SON, *appearing in the name and person of the Father.* All which is much confirmed by *St. Stephen*'s expression, Acts vii. 30. 32., that *the Angel of the Lord* [viz. the *Angel of the Covenant, the Angel of his presence,* in whom *the name of God* was, and by whom God always speaks, upon which account he is styled, ὁ Λόγος τοῦ Θεοῦ, the *Word of God,*] appeared to Moses in the Wilderness in a flame of fire in a bush;—saying, I AM *the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob,*" &c. (Ibid. pp. 111, 112.) In agreement with what is here affirmed by *Bishop Bull,* and *Dr. Clarke,* we have, accordingly, the multiplied testimonies of *the Fathers.* We have *Theophilus of Antioch,* saying, that it was the WORD OF GOD, that talked with Adam in Paradise, in *the person of God.* We have *Irenæus,* saying, that the WORD OF GOD did, in his divine and glorious character, converse with the patriarchs before Moses, and with those under the Law, &c.; and again, that the Scripture is full of the SON OF GOD appearing — to talk with Abraham — to instruct Noah — to seek Adam — to bring judgment on Sodom — to direct Jacob in the way — to converse with Moses in the Bush, &c. We have *Tertullian,* saying, that the WORD OF GOD, which is called HIS SON, appeared in divers manners to the Patriarchs IN THE NAME OF GOD, and *always spake to the prophets.* And, finally, not to tire the reader with a multitude of instances, we have *Cyril of Jerusalem,* saying, of the very passage in Isaiah, of which we have been treating, "The FATHER hath no man seen at any time; but HE, *which* THEN APPEARED *to the Prophet,* was THE SON." (*Catech.* 14.) — Now, when I tell the reader that THIS is one of the passages from the Fathers, which *Dr. Clarke* has cited for the purpose of confirming the justice of *his own* opinion, upon the text of Isaiah, he will surely be completely satisfied as to the fairness of the Unitarian critics, who have

attention. Christ is, here, plainly spoken of, as existing, and exercising the functions of Deity,

---

alleged *Dr. Clarke*'s opinions and comment on *this* text, in support of *their* views of it, whereby they endeavour to overturn every thing which he has asserted and maintained. In examining this point, we have seen what is the *unanimous opinion of all primitive antiquity* (as *Bishop Bull* and *Dr. Clarke* express it) upon the subject of Christ's appearance in the times of the Old Testament. The Bishop, indeed, goes so far (and with *Dr. Clarke*'s concurrence) as to affirm, that "all those appearances under the Old Testament, wherein the name *Jehovah* and divine honours are given to the person that appeared (notwithstanding that perhaps he be only called an Angel), are understood, by the FATHERS OF THE FIRST AGES, as belonging to the SON OF GOD; and that "HE THAT KNOWS NOT THIS, IS A STRANGER IN THE WRITINGS OF THE FATHERS." (*Scrip. Doctr.* pp. 121. 125.)

To put *Bishop Bull*, and *Dr. Clarke*, and *all antiquity*, to the blush, I shall here repeat what the *Calm Inquirer*, and his Unitarian fellow-labourers of the present day, *pronounce*, and of course from real knowledge of the subject: — "that there is *no evidence whatever* to prove, that Christ was personally concerned in any of the former dispensations of God to mankind, either to the patriarchs or to the Jews; but that *the contrary is explicitly and repeatedly asserted in* the Scriptures." Here is the whole of the case. Thus say the *Fathers*, and the whole Christian world on the one hand. And thus say the persons calling themselves *Unitarians*, on the other. — *Utrum horum mavis.* — One thing seems obviously to be inferred, that the latter do not use the *same Scriptures* with the former. That is precisely what the greater part of these volumes is intended to prove. The course which Unitarians have pursued is whimsical enough. The Received Scriptures, such as they have been transmitted from the Apostolic times, not giving support to their system, it was thought right, at one time, to try what could be col-

in the Jewish dispensation; and, therefore, the sense of this passage must be undermined, and at the same time *Newcome* must be *forgotten.* In addition to the reasons arising from the general subject of the passage, there is one part of the *Primate*'s translation, that the Editors could not in consistency but reject—"HIM WHO WAS FROM HEAVEN:" this declaration of CHRIST'S *descent*

---

lected from *the Fathers*, in favour of their object; and the writings of *the Fathers* were, accordingly, resorted to in place of Scripture, for the purpose of ascertaining certain doctrines to be the doctrines of Scripture, although they could not be found in the Scripture itself. *Mr. Lindsey*'s attempts in this way were soon baffled by *Mr. Burgh* and others. An able disputant succeeded *Mr. Lindsey*, in the person of *Dr. Priestley;* who modelled the argument from the Fathers into what he conceived a less vulnerable shape. *Bishop Horsley*, however, proved, by the total discomfiture of *Dr. Priestley*, that this new mode of travelling to the doctrines of Scripture through the Fathers (if new, indeed, that can be called, which is but an old Popish contrivance,) was as unfavourable to Unitarianism as the Scriptures themselves. A recent, but feeble attempt has, indeed, been made to re-combine and re-place some of the shattered arguments, which *Bishop Bull* had beaten down. But, by the learned *Bishop Burgess*, they have been again overwhelmed in their former confusion. The writings of *the Fathers* have, of course, fallen in the estimation of their Unitarian admirers; who now feel it rather a dangerous matter to appeal to their authority. But that they may not be thrown back again upon the Scripture, which had before proved ruinous to their cause, they have fashioned to their own purpose a manual which they *call* Scripture: and now they are fully prepared to set FATHERS, and APOSTLES, and EVANGELISTS, and PROPHETS, *all*, fairly at defiance.

from heaven, being directly subversive of all that they and their coadjutors have most anxiously laboured to establish. See pp. 16. 73—95. and especially 79—81. of this volume: in which we have particularly noticed the extraordinary efforts of these Unitarian critics to escape* from the clear declarations of Scripture,

* Their mode of *escape* here is, as we have seen, by rendering the words τὸν ἀπ' οὐρανῶν, "him [God] speaking from heaven." Now, as we have found it quite a hopeless case to discuss with these critics the propriety of their translations, we have only to attend to the instruction which they are pleased to give us respecting their true import and application. In endeavouring, however, to discover the meaning which the *Editors* attach to their rendering of this clause, the reader, I apprehend, will find himself a little puzzled. For, as they inform us, God is here said to "speak from heaven by the gifts of the Holy Spirit:"—or, as *Mr. Belsham* (the principal Editor) expresses it, "by his" (God's) "Spirit:" (*Calm Inq.* p. 162.) or as it is in 1 Pet. i. 12. (to which the *Editors* refer us in their note), "through the Holy Spirit sent down from heaven." As to *Mr. Lindsey*, to whom the note also directs us for the explanation of these words, he says not one word about the matter, but simply recites the quotation from *Peirce*, to show, that it is not *Christ*, but *God*, that is the subject. But, as I have already said, this explanation of the *Editors* only puzzles the question. For, we are told in the very same page, that, "the *spirits* of men are men themselves;" and in page 541., that the *souls* of men, are the men themselves. *The Holy Spirit*, or the *Spirit of God*, must therefore in like manner be *God himself*. And so indeed we are distinctly informed at p. 447., and still more distinctly at p. 505. "The word *spirit* is a Hebraism to express a person's self:—the spirit of a man is a man himself: the *Spirit of God* is *God himself*."—There is, however, it must be noted, one exception to this *established* rule of inter-

— that our Lord came down from heaven, and that he descended from a divine state, to fulfil

---

pretation, this *well-known Hebraism!* namely, the case of *Christ.* At the use of this word, all rules and idioms vanish. *The spirit of a man is a man himself: the Spirit of God is God himself:* but beware, here stops the *Hebraism; the spirit of Christ is not Christ himself*; FOR then, as *Mr. Lindsey* admits, we should have a plain proof of Christ's pre-existence, from 1 Pet. i. 10.: and, therefore, the *Editors* inform us, on this passage, that *the spirit of Christ,* is *the spirit which prophesied concerning Christ!* Well, then, God speaking from heaven by his Spirit, or by His Holy Spirit, is — *God himself* speaking from heaven; so that his speaking from heaven, actually means his speaking from heaven. This is plain enough, at all events. But, again, a great difficulty arises, as to the auxiliary passage, which speaks of this "Holy Spirit sent down from heaven;" because, then, it remains to be explained how *God himself* has been sent down from heaven, and by whom he had been so sent down. Whether this be the precise point that is said to have remained a difficulty to the "Angels," I know not; but certain it is, that to those "*messengers*" of whom the Editors speak in this verse, and who, they say, are meant by the word "Angels," it must indeed remain a difficulty. (*I. V.* p. 541.)

The jumble of *Angels, Spirits,* and *Heaven,* which is tossed about through the pages of the Unitarian Version, and of its principal annotator, the *Calm Inquirer,* is a thing altogether without example. There *are* ANGELS, and there are *not* ANGELS. DISEMBODIED SPIRITS are *admitted* and *denied.* There is *no* actual HEAVEN, and yet there *is* a HEAVEN spoken of as familiarly, as if its existence were believed in. *Mr. Belsham,* indeed, after having protested against the existence of *Angels* with all his might, has been brought by *Bishop Burgess* to confess, that he does not altogether give them up. What, as he now says, he means to deny, is merely a *hierarchy* among them. HIERARCHIES! (odious word, the very sound of it

the objects of his heavenly mission. It will also, from what has been laid down in the passages

---

provokes hostility!) — HIERARCHIES! are what he cannot admit, even among *Angels*. Allow him but a good bustling DEMOCRACY among the angelic tribes, and he is at once satisfied to concede the existence of as many of that order of Beings, as the most orthodox can desire. *Review of the Brief Memorial*, pp. 105—107. 111.) However, after all, he cannot very easily discover the existence, any more than the hierarchy, of angels *in Scripture;* but he is led to the admission, not only of the *possibility*, but of the *fact*, from *philosophy*. — There is, indeed, it must be observed, an excellent reason why *Mr. B.* as well as his brother *Editors*, should admit the existence of *Angels*, as "Beings of an order superior to mankind:" viz. that our Lord is pronounced in Hebr. ii. 7. 9. to have been made *lower* than the angels. This single consideration has, I have no doubt, with Unitarians, preserved this order of beings from total extermination. But then, unfortunately, this same sacred Writer has, also, pronounced of our Lord, that he was *greater* than the angels, and that even the angels of God were to worship him. This matter, however, is thus easily explained to us by the *Editors:* — "This writer, having already proved, that Christ was *superior* to ANGELS, viz. to *all preceding prophets and messengers* from God, now proceeds to prove, that he is in his nature *inferior* to ANGELS, considered as *Beings of an order superior to mankind*, for that the nature of his commission required that he should be a proper human being. *It is no objection, that he uses the word Angel in a different sense without giving notice of the change. Such inaccuracies of style are not uncommon in the sacred writers!* (*I. V.* p. 505. and *Calm. Inq.* p. 396.) Now, there is a comical hardihood in this last sentence, that puts every thing like gravity or seriousness to flight. The Apostle has used one and the same word Ἄγγελος, ANGEL, uniformly throughout. In honest simplicity the writer meant nothing different from

there alluded to, not appear surprising that the *Editors*, having here again departed from the

---

what he said; and as he never dreamt of any change in the use of the expression, so consequently he could give no notice of any. Oh! but, says the Unitarian Editor, according to *my* hypothesis, *I* must, by the word "ANGEL," understand *prophet, wherever* Christ is said to be *superior to angels:* and, by the word "ANGEL" again, I *must* understand *angel, wherever* he is said to be *inferior to angels:* and, as to this change in the meaning of the word "ANGEL," the reader must not be at all surprised; FOR, this change, in which *I* have indulged, and with which the writer is in no way concerned, is but *an incorrectness of style not uncommon in — THE SACRED WRITERS!* Does the person who peruses this believe his eyes? and will he credit me, when I assure him, that the writers of this note exhibit no symptoms of openly laughing at their readers?

In truth, to show the monstrous and overwhelming absurdities into which the system of these writers unavoidably drags them, I would desire no more, than that the reader should carefully examine the first two chapters of the Epistle to the Hebrews, in the *Imp. Vers.*, together with the notes; and the auxiliary remarks, in the 6th sect. of part first of the *Calm Inquiry.* If there be produced, in any other work now extant, an equal range of downright and irremediable nonsense, I am ready to admit the *I. V.* to be a fair version, and the *Calm Inquiry* to be a candid, sensible, and learned performance. In a word, what the *Calm Inquirer* and his brother Editors have given us upon this part of the N. T. is altogether too ludicrous for sober animadversion. What has been already bestowed upon their extravagances by *Bishop Burgess* and *Dr. Nares* might be deemed so much of good criticism thrown away, if it were not, that there is no folly which there are not fools to embrace, if it be not contradicted. I shall notice but one single point, because it will help forward the due estimate to be formed of the

Primate upon this *vital* subject, should here again be *profoundly silent* upon this departure.

---

knowledge possessed by the *Calm Inquirer*, and his brother Editors, of the original language of the book which they have ventured to translate. Ἐλαττόω they render (as they ought) to '*make lower.*' Ἠλαττώσας αὐτὸν, *thou madest him lower.* Then the passive of this verb, ἐλαττόομαι, they pronounce, is not properly to '*be made lower*,' but to '*be lower*;' and still more, to *be so by nature*, so as to exclude all idea of any change wrought, or any act exerted. Τὸν δὲ ἠλαττωμένον, *him who* WAS *lower*; "not who was MADE, who WAS, *i. e.* by nature," *lower.* Thus, of the same person it is asserted, thou *madest* him lower, and yet that he was NOT *made* lower, but *was* lower by nature. An action is exerted upon a person, and yet this person is not the subject on which the action is exerted; but *is* naturally that, which he is said to be *made* to be. (See *I. V.* Hebr. ii. 7. 9. and *Calm Inq.* p. 397.) These transcendentals of grammar, which soar so far above the ordinary rules, will be better understood, when it is recollected, that they assist in overturning the doctrine of our Lord's pre-existence. But is it not disgusting to see such persons imposing on the unlearned, what they pretend to be an *Improved Version of the New Testament?*

As to the notions entertained by the Editors concerning *spirits*, it is not quite easy to determine: for, whilst they speak of the spirit of a man, as the man himself; and, where *spirits* in a separate state are manifestly intended, (as in Hebr. xii. 24., carefully guard us against thinking of "*disembodied spirits*;" yet, in several parts of the N. T., in which spirits in a *separate* state are undoubtedly meant, they familiarly use the word *spirit*, as if they conformed to the usual acceptation. The *Calm Inquirer*, also, is similarly cautious upon this subject; and, indeed, he affirms in his answer to the *Brief Memorial*, (p. 107.) that he has given no opinion of the nature of *spirits*. Whether he has formally done so, I shall not waste time to inquire: but, undoubtedly, his

The suppression noticed under the head of Number III. has exactly the same bearing with

---

language at page 209. of his *Calm Inquiry* seems to convey something like an opinion against their separate existence. His known sentiments on *materialism*, also, may justify the supposition, that, when he affirms that "the word *Spirit* does not necessarily signify an *incorporeal* being," he only wishes to prepare the reader for the admission of the idea, that the word never can carry such a meaning. However, it seems but justice to this writer to make known the recantation which he has lately read on the subject of *materialism* itself. So far from being an AVOWED MATERIALIST, as he had been by all the world conceived to be, and as a friend of forty years' acquaintance and social intercourse has, within these few months, pronounced him to be, he now solemnly declares — what? that he does not himself know whether he is, or not. He cannot make out exactly, whether he is to rank with *Dr. Price* or *Dr. Priestley*. At length, however, he begins to apprehend that he should be placed somewhere *between* the two. That he should so easily give up *Dr. Priestley*, whose principle of *materialism* supplies, as he himself exults (in his *Introductory Letter to Dr. Horsley*), "a short and plain argument, conclusive against the doctrine of A SOUL, and consequently against the whole system of PRE-EXISTENCE," seems indeed surprising. Yet so it is. He cannot now concur with *Dr. Priestley*, nor yet with *Dr. Price*. He is *neither* MATERIALIST *nor* IMMATERIALIST; but finds himself at an intermediate point removed from both. He confesses, indeed, that he is "not *metaphysician* enough, to determine," where this point lies: and therefore he resorts to *Mathematics*, that he may avail himself of its clearness; and, by the aid of this science, he discovers his *true position* to be, in THE CENTRE OF OSCILLATION! This must, surely, satisfy the reader at once. His true position is hereby accurately ascertained. It only remains to solve the problem of finding this centre. But as the *figure* of the

that which has taken place here. Thus the *accidental* departures from *Newcome*, which are of

---

swinging body is necessary to determine this point scientifically, and the *time* of the swing to determine it mechanically, quære, has *Mr. Belsham* supplied sufficient data for the solution? But, in truth, there is abundant reason to pronounce that the *Calm Inquirer* is perfectly innocent of all knowledge of what this same *centre of oscillation* actually is. It is manifest that he has some confused notion of its being some *fixed* point between the extremes of oscillation; and not the least idea, that it occupies successively *every* point in the curve through which the body oscillates, including the extremes themselves. That the family of the *Botherims* in Morals and Metaphysics, (see p. 363. of the second vol.) should be connected with that of the *Malaprops* in Mathematics, is not surprising. But to be serious, which, where this writer is concerned, is not always an easy matter, why will *Mr. Belsham* so often meddle with what he does not understand? — As an apology to such of my readers, as may impute to me a blamable levity, in some of the allusions in this note, I entreat their perusal of *Mr. Belsham's* letter, in the Number of the *Monthly Repository* for Dec. 1815 (Vol. x. p. 746.); by which, if I mistake not very much, the effect produced upon the muscles of the gravest will supply an excuse for that which, it is unnecessary for me to confess, has been produced on mine. The reader will there find, also, an attempt, on the part of *Mr. Belsham*, to run away from his avowed opinions on the *observance of the Lord's day*, as well as from those on the subject of *Materialism*. What he *has* said upon this subject he may, to be sure, formally retract: but, whilst he merely contends, that what he has said is *consistent* with the *Christian* observance of the day, the opinions generally attributed to him, and which are unavoidably deducible from his own statements referred to at pp. 365, 366. of the second volume, will stick, like the poisoned shirt. — It would, indeed, be a matter of much satisfaction to ob-

course *unacknowledged*, fall wonderfully together, on the same important topic; and would certainly form a curious subject of calculation for a person competent to such inquiries, and disposed to exercise his skill in the *Doctrine of Chances*.

I have now, I trust, made good the charge, which, in a former edition, had been advanced against the Unitarian Editors, respecting their disingenuous use of the name* of *Archbishop*

---

serve the Unitarians thus anxiously disclaiming the irreligious and profane consequences of their system, which they formerly maintained with open triumph; were it not, as appears from this letter, and their other late publications, that this is done solely, *ad captum*, and to remove the impediments which such revolting avowals have thrown in the way of the *proselyting system* in which they have lately engaged.

* The views with which the Unitarians have selected the *Primate*'s Version as the basis of theirs have, I apprehend, by this time been made sufficiently apparent. They indeed *profess* to have selected it on account of its general *accuracy*, *simplicity*, and *fidelity*, as well as its conformity to *Griesbach*'s Greek text: their object being (as they tell us) to present to the public an *Improved Version*, and a *Corrected Text*. How far these were their real views, will easily be collected, when it is considered, that in almost every passage of the N. T. in which the Unitarian theory is affected, these qualities of "*accuracy*, *simplicity*, and *fidelity*," are found to be wanting in the Primate, whilst they adhere to him in every other. In these parts, of course, he is deserted by the *Editors*: but in all others he is followed, indeed, with a "scrupulous fidelity," as the CALM INQUIRER expresses it: a *fidelity*, by which they evince their true object, as manifestly, as by their *desertion*; inasmuch as it equally tends to prove that, to render

Newcome. For the charge, as it originally stood, I refer the reader to p. 418. of the second volume:

---

the version of the N. T. *more correct*, was not the end at which they aimed, but merely to *convert the Primate's Translation to Unitarian purposes.* This inference we are unavoidably compelled to make, unless we can be brought to believe that the Primate is *always* correct, *save only* where the *Unitarian* question is involved. The *Editors*, it is true, might lead us to suppose that *they* are impressed with this belief; for, in all but the places here excepted, we find them following him to the utmost exactness, even in his *errors;* or, indeed, we may say, copying him right forward, without once pausing to see whether the Version agreed with the original or not. So that, in truth, one might be tempted to imagine that all that portion of the Primate's Version, which did not touch on the one important subject, was left to the mere printer's compositor, to set the type to as it stood; whilst the remaining part was reserved, only to undergo that revision of these learned *Editors*, which was necessary to CORRECT it INTO *Unitarianism.*

Whether this be an unlikely supposition, may be judged, when it is known, that even the ERRORS in the *printing* of the *Primate*'s book are *exactly* copied into the IMPROVED *Version;* and the very mistakes, which the *Primate* has noticed, *in his list of Errata*, are carefully retained. Of the degree to which this negligence is carried, one example may be a sufficient proof. In Hebr. vii. 3., where it is said of Melchisedec, that he, "resembling the Son of God, continueth A PRIEST perpetually," μένει ἱερεὺς εἰς τὸ διηνεκὲς, the *Primate* (or his printer), omitting, by mistake, the words marked in capitals, has it, "continueth perpetually:" and, accordingly, these *Editors*, who are looking only, as they tell us, after an IMPROVED *Version*, have it the same. Did they here follow the *Primate* implicitly, *neglecting the original?* Or, did they, after a careful attention to the original, fall, by mere mistake, into the *same error* with the *Primate?*

for the manner in which the Unitarians endeavour to repel it, I refer him to pp. 10—16.: whilst,

---

Or did *their* printer make the *same* slip that *his* made? Here, again, the doctrine of chances puzzles us as much, about the agreement, as before we have found it frequently to do, about the departure. This, together with numerous other errors and alterations, the *Primate* has, indeed, noticed in a list at the end of his Book. But, as the *Editors* of the IMPROVED *Version* had not even taken the trouble to look to the end, until they came to it in the course of printing, the thing could not be remedied. The *Primate's list* could not, with any decency, be supplied at the conclusion; as this would be too barefaced an avowal of the total disregard of accuracy, and of the entire dependence upon *Newcome* to the neglect of the original, which accompanied them throughout *those parts of the work in which they felt no peculiar interest.* And, therefore, we really have, at this moment, independently of the perversions of Scripture in certain parts, a *less correct* translation of the N. T. in this IMPROVED *Version*, than we had before in that of *Newcome*, on which it professes to improve.

But, yet more, we have a part of that grand display of their learning and of their acquaintance with the sources of Biblical knowledge, which is exhibited by the *Editors* in their Introduction, copied almost verbatim from *Newcome*. This was *more* than they had promised. They had engaged, only, to follow his *translation*. But they had not engaged to deal out matter of Biblical instruction to their readers from the *Primate*. Yet they execute this, for which they did not contract, even more faithfully than the former for which they did. And, it must be said, they are as little ostentatious of their transcribing from the *Primate*, here, as they were, of their occasionally departing from him, there. They have, here, given all in their own name: and given honestly, as they found it, with all its errors and deficiencies, exactly as it stood in the *Primate's* Book. The effect, indeed, of this *fac-simile* procedure, is, in some respects, comical enough

in the pages from 16 to this, he will find examples and proofs in support of the allegation,

---

By it, the INTRODUCTION has been actually converted into APPENDIX, from the accident of the word "APPENDIX" being prefixed to that part, at the *end* of the *Primate*'s book, which has been copied by the *Editors* into the *beginning* of theirs.

But, yet farther, they have by the same means arrived at the discovery of a NEW HERESY in early times; of which neither *Irenæus* nor *Epiphanius* among the ancients, nor *Ittigius* nor *Lardner* among the moderns, seem to have had the smallest idea: the *CORINTHIAN heresy!* They tell us, that St. John's Gospel was written, "to confute the *Corinthian* and other heresies." This, it will be apprehended, is a mere mistake for CERINTHIAN. And originally it was so undoubtedly. But, let it not be imagined, that the *Editors* of the *IMPROVED Version* could have fallen into any such mistake. They were too careful for that. They have copied it steadily from *Newcome;* in whose book, the word *Cerinthian*, used by *Dr. Owen*, has been so misprinted.

They have, likewise, in the list of lexicons useful for the New Testament, paid *Newcome* the compliment of adopting *his* list exactly: leaving out the *very* lexicon, to which they and their coadjutors constantly refer, as being decidedly of the highest authority, — the lexicon of *Schleusner*. It is true, it *is* of the value they have ascribed to it. But, then, it had not been named by *Newcome:* and although they make no *boast* of following the *Primate* in this part of their work, yet they could not prevail upon themselves to depart from him here in a single iota.

Again, as they have followed *Newcome* in a defective list of *Lexicons* for the N. T. so they have been led by him into an erroneous list of *Concordances* for the same. They are so *very* particular, as to mention the Concordance of "*ROBERT Stephens.* 1599." There is no such Concordance. *Robert* Stephens died forty years before that date. The Concordance was by *Henry* Stephens. These being both authors of great

selected from an ample and disgusting abundance. And if, whilst I have been employed in

---

celebrity, ought not to be confounded. The mistake, it is true indeed, is not great. But, coupled with the affectation of *precise knowledge* (even to the use of the Christian name), for the purpose of *accurate instruction* to the *less learned;* and being, after all, the plagiarism of a blunder, where originality is professed, and the airs of commanding acquaintance with the sources of Biblical information familiarly assumed, the thing is ridiculous in itself, and becomes just of so much consequence, as it is symptomatic of the nature of the work, and of the character of its authors. For the part to which these latter observations apply, see their Introduction, pp. xxxi. xxxii. and the greater part of p. xxxiii., to which I beg to direct the reader's particular attention.

Thus, we see, that the conduct of the *Editors*, with respect to their professed model *Newcome*, has, upon the whole, been either that of *slavish adherence*, or of *treacherous desertion*. We find the former, wherever there was no interest in the latter. But as to concern for the *truth*, or fidelity to the *original*, — of these we can find no trace. Correctness and improvement form no part of the object. Adaptation to the purposes of a *party* (it can scarcely be called a *sect*), is the only thing held in view. *Newcome*, where these purposes cannot be served by deserting him, is servilely copied (with all his errors), to obtain his name, or to appropriate the fruits of his industry, and the credit of his learning. We have, in short, *Newcome's Testament moulded into Unitarianism;* that is, *emptied of* CHRISTIANITY: and this is the IMPROVED VERSION, whereby the Editors promise us a new era in Biblical knowledge. — Magnus ab integro sæclorum nascitur ordo!

Indeed, the reason for adopting *Newcome*'s version has been pretty plainly confessed, in a recent publication by one of the principal writers among the Unitarians, to have been of the description which has been contended for in this note, and elsewhere throughout this Appendix. After stating, *of*

establishing this charge, evidence has arisen of artifice and dishonesty, not only in their appli-

---

course, that the Unitarians deemed the *Primate*'s translation to be the best, he adds, as the important point, — "You cannot wound the Unitarians, but *through the sides of an eminent prelate of your own church.*" Here, indeed, we have a glimpse of the true state of the case. And to make the Unitarian Version appear, as much as possible (consistently with the real object), identified with the *Primate*'s, all has been arranged in the manner which we have just described. No departures have been expended, but upon some point that would *tell.* The same writer has informed us, that "the *Improved Version* is only a *republication* of the work of *Archbishop Newcome*, with no variation in the text, but such as is sanctioned by the last corrected Greek text of *Griesbach*, and explained in the margin. The *paring*, *garbling*, and *mutilation*, therefore, of which you complain, is to be laid at the door of the *Archbishop* and *Griesbach*, who have *ventured* (audacious men!) to prefer truth to prejudice, and to set the interests of sacred literature above those of any particular church." (*A Plea for Unitarian Dissenters, by Robert Aspland*, p. 75.) Such is the latest account given of this matter, and by a writer who takes a distinguished lead in the direction of Unitarian concerns. We see, then, that now we are to consider the Unitarian Version as a *mere transcript* of *Newcome*, with a few improvements from the CORRECTED TEXT of GRIESBACH. The IMPROVED VERSION, therefore, is but the consolidation of *Newcome and Griesbach.* Of this, the reader is, by this time, qualified to judge, who has seen that both are constantly abandoned, when they fail to answer the *Unitarian purpose:* and that *Newcome*, especially, is frequently abandoned *dishonestly* and in *disguise:* contrary to what the same writer asserts of the "unnoticed variations between *Newcome* and the *Imp. Version*" (for he admits there are such), namely, that they "are *accidental*, and neither *frequent* nor *important.*" — But still the cry is, "You wound only an eminent Prelate of your own church."

cation of the *Primate*'s name, but in their treatment of other authorities, bearing on those parts of Scripture which vitally affect the Unitarian question: if, in their exposition of those parts of Scripture, numerous instances have appeared of falsehoods in quotation, of fallacies and blunders in reasoning, of rashness and ignorance in criticism, of confidence in assumption, of unblushing hardihood in assertion; in a word, of all the various means, and contrivances, by which bad faith, unchecked by learning, and unabashed by shame, is used to mislead the uninformed, and delude the unsuspecting; I trust, also, that I shall stand acquitted of improper severity, in the terms in which the charge was originally expressed; and that what the *Editors*, in the person of the CALM INQUIRER (who is acknowledged as their advocate), have complained of as *coarse language*, the reader will admit to be nothing more than the language of *plain truth;* and that he will be disposed to offer for me the apology, that Philip made for those, who are described as being in the habit of "calling a spade a spade."

Should this be the case, the exertions of the CALM INQUIRER, in vindication of the *Editors*, will but have served, like every effort of what is weak in defence of what is wrong, the more to expose what it was the object to conceal: and the extent of their obligations for his services,

will amount to this,—that, from the closer inspection of the subject which he has provoked, stronger proof has appeared of *their* unfitness for the work which they had undertaken; and clearer manifestations have been made not only that what they profess to give as an Improved Version of the N. T. is calculated to remove from the mind every just idea of the original, but also that, in accomplishing this purpose, they have resorted to such expedients, that, if from *them* the religion of Unitarians is to be estimated, it may safely be pronounced to be any thing *but* the religion of TRUTH.

Having gone so fully into the subject of the first of the charges brought against the *Editors*, and into the important matter which it naturally drew into consideration, I am now compelled to touch with more brevity, than I had at first intended; though possibly, at the same time, bestowing more attention than is deserved upon the replies which have been made to the remaining charges by the advocates of the Unitarian Version.

To the rejection of the first two chapters of St. Matthew and St. Luke, the former on the authority of the *Ebionites*, and the latter on that of *Marcion*, it had been objected, (see pp. 421—423. of the second volume,) that these early heretics stood convicted of the mutilation of the sacred canon: that, consequently, they were not credible

witnesses as to its genuine contents: and that, therefore, the mere omission, in *their* copies, of any portion of Scripture, otherwise supported by credible testimony, could not affect its genuineness in the least. On this principle, it was contended, that, whilst the genuineness of the chapters in question was attested by *all* the existing * Manuscripts and Versions, the alleged

* I must here take the opportunity of correcting a mistake, committed by my learned friend *Dr. Hales*, at the 675th page of the 2d vol. of his *New Analysis*. He has, there, very truly remarked, that "the two introductions of Matthew's and Luke's Gospels are found in *all* the *unmutilated* Greek manuscripts extant; and in *all the versions* without exception." But, he has also said, that "the oldest Greek manuscripts, in uncials, or capital letters, the *Alexandrian*, *Cambridge*, *Parisian*, are imperfect, and want the two introductory chapters of *Matthew*."—Now this is not the case. The *Cambridge* and the *Parisian* both have them; with the exception, in the former, of the first 19 verses and part of the 20th, which however extends only a couple of verses beyond the genealogy; and even of this portion, only the first eleven verses can truly be said not to exist in the manuscript; because the first two folios only being lost, we have the Latin part of the codex, (it being Græc. Lat.) so far back as the 12th verse. The truth is, that of the four manuscripts in uncials, of acknowledged and distinguished antiquity, the *Alexandrian*, the *Vatican*, the *Parisian*, and the *Cambridge*, the only one, in which, (with the exception stated as to the *Camb. MS.*) any mutilation extends to the two introductory chapters of Matthew, is the *Alexandrian*, which is found imperfect so far as to the 6th verse of the twenty-fifth chapter of Matthew's Gospel.—I have thought it right to be thus particular upon this point, lest the authority of so learned a writer as *Dr. Hales* should tend, in any degree, to diminish the strength of evidence supplied by the ancient MSS. to these introductory

want of them in the respective copies of the *Ebionites* and *Marcion* could supply no ground whatever for their rejection.

Now, in answer to this reasoning, the arguments offered by the CALM INQUIRER, in defence of the *Editors*, possess at least an *originality* which entitles them to notice. One argument is, that these persons, against whom this charge of corrupting the Scriptures has been brought, *have themselves actually declared* their copies to be genuine*: and therefore genuine they must have been. — A second argument, equally ingenious and convincing, is, that, the more they mutilated

---

chapters of St. Matthew. That learned writer, the only object of whose incessant labours is the investigation of truth, is as desirous as I am myself that the above mistake should be corrected.

* At page 7. of the *Address*, &c. the reader will find that one of the circumstances on which the CALM INQUIRER principally relies for the credibility of the copies of the Ebionites, in opposition to all the existing manuscripts and versions of St. Matthew's Gospel, is, "that these Christians ASSERTED THEIR COPIES TO BE GENUINE." And again, at page 10., he tells us, that *Marcion's* "enemies accuse him of wilfully corrupting the sacred text; BUT HE DENIES THE CHARGE." Thus we see, that these early heretics had the honest candour to *confess* their copies to be genuine; even *although* these copies were precisely adapted to their peculiar opinions. — Such testimony who can reject, however resisted by the opposing testimony of thousands! I have here argued on the supposition, that these heretics made the declarations which this writer has ascribed to them. On this we shall see more hereafter.

some parts of Scripture, the more anxious they would be to preserve the rest uncorrupted *: or, to put this in other words, the less honesty they had exercised on certain parts of the sacred canon, the more they would be sure to expend upon what remained: — a principle, involving a

* "The *Ebionites*, we are told, rejected the three last Gospels, and all the Epistles of St. Paul. *It may be so.* THEN SURELY THEY WOULD BE THE MORE CAREFUL OF THAT GOSPEL WHICH THEY RETAINED." *Address*, &c. pp. 7, 8. On the same principle, also, we find the CALM INQUIRER contending, at p. 10., that *Marcion* would be THE MORE CAREFUL of the Gospel of St. Luke, as being the only one that *he* retained. But, with respect to the *Ebionites*, particularly, the CALM INQUIRER, with that partiality so natural in behalf of those to whom the Unitarians so fondly look as their prototypes, enlarges, with luxuriancy, as to the perfect state of their copies of St. Matthew. "This Gospel," he says, "which alone they acknowledged as authentic; this Gospel which they would *on no account presume either to enlarge or to curtail*; this *purest copy of the Gospel of St. Matthew* wanted the TWO FIRST CHAPTERS." (*Address*, &c. p. 8.) — This *purest* copy of Matthew's Gospel wanted THE WHOLE (observe) of the first two chapters. Well, what use do we find the CALM INQUIRER again turning this to? Why, to show, that the *Editors* are perfectly right in *not* rejecting *the whole* of these chapters; but in retaining a part of them; which, though wanting in this *purest* copy, (on which, of course, *implicit reliance* is to be placed,) was undoubtedly a *part of genuine Scripture*, which these honest *Ebionites*, who "would *on no account presume either to enlarge or to curtail*" THIS Gospel, are *confessed* to have actually *cut out!* — I cannot expect the reader to credit me, in this statement of the reasonings of the *Editors*, and their CALM INQUIRER. — Let him compare what the CALM INQUIRER has said, with the *Editors'* own words in the first page of their translation.

discovery in the rules of evidence touching the genuineness of written documents, for which the Courts of Law must hold themselves entirely indebted to the sagacity of the CALM INQUIRER. — Before we proceed to any of the remaining arguments, it may be right to observe in this place, that none could be more natural for the chosen advocate of the *Editors* to employ, than those which we have just noticed. On the same principle with that of their *Ebionite* precursors, *they* are enabled to prove their English copy of the N. T. to be a sound and genuine representation of the original: for, like those ancient heretics, they too can produce, both their *affirmations* and their *mutilations*, in their support.

The third argument urged by the CALM INQUIRER has for its object to prove, that it is perfectly consistent with the principles of historic evidence, that a witness, convicted of falsehood in one part of his testimony, is not thereby rendered the less credible in another. The *Editors* had proceeded, upon the ground of the rejection of the first two chapters of St. Matthew's Gospel by the *Ebionites:* yet, finding it convenient to retain a *part* of those chapters, (which, as they conceived, favoured the notion of the mere humanity of Christ,) they did not scruple to reject the testimony of those very *Ebionites*, as to this part; and to admit, that, in this part of these two

chapters, they had been guilty of mutilation; whilst, on the authority which had been thus discredited, it was still thought right to expunge the remainder of the chapters. On this, it seems not extraordinary to have adverted to the unreasonableness of "pronouncing the Ebionite witnesses, on one side of a leaf, as NOT CREDIBLE, *from their acknowledged mutilation of the sacred text*, and, upon the other side of the same leaf, maintaining them to be witnesses of such repute, as ought to be relied upon, in opposition to all the MSS. and all the Versions of the New Testament in the whole world." (See pp. 422, 423. of the second volume.)

To reply to this observation the argument of the CALM INQUIRER is directed. But, as there is something puzzling in the matter, it has been deemed safest not to enter upon a direct and immediate solution, but to turn aside to a lively historical parallel, and then travel off briskly from the subject, by giving to the whole an agreeable and facetious termination. This ingenious writer, accordingly, after quoting the above passage, (that is, quoting it after the *Unitarian* fashion,—*cutting out the part of it, on which the whole argument is made to turn**,) proceeds to

* The part here alluded to is the clause marked in italics in the last quotation. This clause, the reader will observe, formed the entire foundation of my argument. The *Editors* had contended for the fidelity of the report of the *Ebionites*, concerning the two introductory chapters of Matthew's

observe:—"We should make fine work of ancient history, if this *Dublin Professor*'s principle is to be admitted, believe *all* or *none* * without

---

Gospel; they had, at the same time, denied the fidelity of that report, by acknowledging the mutilation of these very chapters by those same *Ebionites*. In this view of the case, it was demanded, whether the *Editors* would thus reject the *Ebionites* as *not credible*, admitting them to be convicted of the mutilation of these chapters, and yet contend for them, in attestation *of these same chapters, as credible* witnesses, whose authority no counter testimony was sufficient to impeach. Yes, says the CALM INQUIRER, I *do* believe the *Ebionites;* and I do *not* believe them: for, (having first imitated the *Ebionites* by cutting out the part of the passage which hampered him, and having thereby shaped, or endeavoured to shape it, to his own purpose,) "in the one case I see reason to concur with them, and in the other to differ from them;" and then, he passes on to the two distinct facts of the Battle of Cannæ and the speaking of the ox, as an exact representation of the case of the *Ebionites*, being supposed at the same time capable and incapable of mutilating the Gospel of St. Matthew; at the same time credible and incredible, respecting the genuineness of the first two chapters of that Gospel. It is a curious, but not an inexplicable, fact, that the spirit of mutilation has been in all ages a character of Unitarianism. Take the *old* EBIONITES, or the *new;* it is still the same.

* The *Dublin Professor* carries his principle even farther than "*believe* all or none." He is so whimsical as to require of those, with whom he is engaged in discussion, to *quote all or none*, of any passage, which they profess to give as his. But here the Unitarians contend for unrestrained liberty, as before. They proceed "*with discrimination*" here likewise; and as they believe and disbelieve just what they think proper, so, (as we have seen in the last note, and in other similar instances without number,) they select and reject from any sentence, which they profess to quote, just what they find

discrimination. Livy relates that Hannibal crossed the Alps, and beat the Romans at the battle of Cannæ; and I believe him. The same Livy tells that an *ox spoke;* but I believe him not. He asks then, "Is Livy to be pronounced on one side of the leaf to be credible, and on the other incredible?" and so goes on, to make himself exceedingly merry*, at the expence of the *Dub-*

---

convenient. It answers the present turn; and satisfies the literary fame, that hopes not to exist beyond the *pamphlet.*

* There is a *certain* merriment, which the wise writer of Ecclesiastes has compared to "the crackling of thorns." It is for the CALM INQUIRER to consider, whether his laughter be of *this* description.—Could it have been imagined, that the Unitarians would have put forward the dullest of their tribe in their vindication? Yet so it is. Here we find not only an utter incapacity to understand a plain argument, but a merry-making in the display of dulness, which, though ludicrous enough to lead the mind from the *speaking of the ox,* its favourite topic in this place, to the braying of an inferior animal, yet, when properly considered, can only move compassion. The severities of this writer, also, are of the same family with his jocularities. The author of the *Discourses on Atonement and Sacrifice* must, surely, feel himself deeply wounded, by being reminded, as he is in every second page of this performance, that he is a "*DUBLIN* PROFESSOR," an "*IRISH* THEOLOGIAN;" and, of course, debarred from breathing that purer intellectual atmosphere, which has been the happier lot, and readily accounts for the higher endowments, of the CALM INQUIRER and his associates. *Whatever* neatness of invective there may be in this, is accompanied with a *like* delicacy of insinuation, equally indicative of the refinement of the writer. "*Silly conclusions,*" "*silly observations,*" and "*nonsense,*" are some of those remote and gently touched

lin Professor; who would, he says, on *his* principle, be "unable to believe the battle of Cannæ,

---

forms of expression, which enable the writer to make a deep incision, whilst he scarcely seems to intend a wound. See pp. 7, 8, 9, 10. 12, 13. 17, 18, 19. 24. of the *Address*, &c. The Author, indeed, we find, deals in such daintily enfolded satire as the above, not less from policy than from taste. For he openly expresses himself as habitually aware, that "coarse and vulgar language is no advantage to any cause:" and he adds, that "UNITARIANS *disdain* to descend to it; and that if their principles cannot stand without it, they are content that they should fall." (p. 5.) It is to be presumed that the highly classical and liberal forms of education, and habits of society, in which *Unitarians* are generally trained up in their Academies, have produced this elevation and urbanity which the author claims for his brethren; and which are so abundantly displayed in their writings, even where it might be supposed that the literæ humaniores would have given way before the ardour of controversy.

Thus *Mr. Belsham*, who is eminent in this line, beautifully describes, in his *Letters to the Rev. H. Horsley*, the "temerity" of that gentleman, by his "running A MUCK at all he meets." (*Monthly Repository*, vol. viii. p. 454.) With like elegance, he represents *Bishop Horsley*, (ibid. p. 176.) as possessing "a BOW-WOW manner:" and (p. 244.) denominates any person, "who should seriously profess to believe" that the *Bishop* had the advantage in the argument with *Dr. Priestley*, "A SOLEMN IGNORAMUS." This last, indeed, Mr. Belsham conceives to be a peculiarly happy flight. He returns to it, after an interval of two years; as may be seen in the *Gentleman's Magazine*, vol. viii. N. S. p. 322.; in which, although, from his benevolence, he is *harassed with fears*, lest this potent phrase should "disturb the rest, and haunt the dreams" of the learned successor of *Dr. Horsley;* yet, from his good taste, and self-complacency, as the author of so singularly pointed and beautiful

without believing likewise that the ox spoke:" but, at the same time, he comforts himself with

---

an expression, he *exults* in the thought, that "*this goading remark*" "*clings to his Lordship's soul;*" and that "*this* BUSINESS OF THE 'SOLEMN IGNORAMUS' *twines about his heart-strings,*" so that "*he cannot get over it,*" &c. The numberless finely turned compliments, which this writer has paid, on many occasions, to the *Clergy of the Established Church*, are instances of the same delicate description. These exercises of refined taste, indeed, this author luxuriates in to such a degree, that they are to be found almost in every page of his writings. A few other specimens have been already adduced at pp. 372—374. vol. ii. Nor are these flowers of fragrant rhetoric reserved for persons:—they are sometimes made to spread their perfume over things.

Thus in his answer to *Bishop Burgess's Brief Memorial*, in speaking of 1 John, v. 7. he says, (p. 179.) "the *notorious* text of the heavenly witnesses has been so long dead and buried, that '*by this time it stinketh:*' nor will all the labour and learning of the *pious* prelate, even though it should be aided by all the professional skill and experience of the *Humane Society*, ever be able to bring it back to life." Some have thought, that the gravity of Scripture language gives a seasoning to wit. It will be remembered, that the reference, here, is to the raising of Lazarus to life by our BLESSED SAVIOUR. And *the joke* consists in an allusion to *this action of our Lord;* whilst a diverting picture is held up of the prelate at the head of the whole Humane Society, labouring in vain to restore a dead text to life: and the *piety* of the *well intending* Bishop is made to bestow an additional pleasantry upon the whole.

Mr. Belsham, *Mr. Gilchrist*, and other such polished writers of the Unitarian school, have quite a felicity in this way. Does not the latter gentleman, however, *affect*, occasionally, to depart *somewhat* from these delicacies, when he says that, in reasoning with the Trinitarian, he "feels as

the reflection, that *he* lives on *that* "side of the water," in which, "a little common sense is ex-

---

if he were brought upon the stage, to fight with wild beasts, or to contend with madmen;" and again, that, as to the argument drawn from Christ's being the *only begotten Son of God*,—"the man, who, in the nineteenth century, can say, that Deity has generated Deity, is fitter to be driven to the fold, or locked up in a mad house, than reasoned with;" and again, when he speaks of "mongrels and monsters," as descriptive of the *Trinity* and the *two-fold nature of Christ*; and when he exclaims against the "mystical monks and feeble-minded, narrow-souled priests," who hold those doctrines? And does he not offer some degree of violence to the delicacy and taste, which his habits of association must have produced, when he pretends to say, "*We* prefer 'clearness and aptness to neatness and politeness, and fetch comparisons from the stable or the scullery, when none occur suitable to our purpose in the parlour or the drawing room;'" and when he professes to exult, "that when our immortal authors wrote," (such as "*Shakspeare, Bacon, Taylor*, and *Barrow*,") "such a thing as *taste*, and its *principles, laws*, and *rules* (*which are ever found to flourish most in barren ground*), were not *even heard of*; a century or two after, come *creeping into existence a feeble finical race of dancing masters and epicures, mawkishly puling about taste, as if they had no receptacle but their stomach*, and *no standard of excellence but their palate?*" — Surely this polished writer has permitted his *early* acquaintance with *Aristotle, Cicero, Quintilian, Longinus*, and the other great masters of antiquity, to carry him to a degree of fastidiousness somewhat too severe against rhetoricians of later times. — N. B. This gentleman is one of the *chosen* champions of Unitarianism, *appointed to preach on stated days and subjects* (*publicly advertised*) at the Unitarian meeting-house in Finsbury Square. — The finished composition, from which I have given these few specimens of his

ercised in judging of a report, and in discriminating what is worthy of belief from what appears

---

happiest manner, is a Discourse delivered by this Unitarian preacher at Southampton in 1814.—But I must not allow this attractive subject to detain me too long. I cannot, however, forbear adding, for the information of all those interested in the progress of just composition as well as of etymological research, that I learn from a sketch fresh from the press, which has just now met my eye, that this vigorous and elegant writer intends to devote his *uncommon* powers to the promotion of these objects. He professes himself altogether disgusted with *Mr. Dugald Stewart*, as "a finical rhetorician, a quibbling metaphysician"—who "is as ignorant of words as of notions, and of notions as of words"—and "as purblind in metaphysics as in philology." And he declares his grand object in engaging in etymological studies to be, that they may produce an "effect on such misty, vacuous compositions as those of Professor Stewart, similar to that of electric concussions on stagnant vapours." The horizon of language being completely cleared from the fogs of such writers as Professor Stewart, we are then to have, by the bright reflection of "words," which this gentleman says are the "mirrors of ideas," such luminous views of all that relates to the science and metaphysics of language, as will give us the full benefit of an unclouded meridian sun. Thus, we see, that, from the splendid orb of Unitarianism, floods of light are now to break in upon us in all directions. —From the united efforts of these two great Metaphysicians and finished writers of the Unitarian school, *Mr. Belsham* and *Mr. Gilchrist*, it is plain, that Professor Stewart cannot be expected any longer to stand his ground. That he should have been made a special object by these Unitarians metaphysicians and rhetoricians, is not surprising, when it is considered that his writings possess properties in every respect different from those that belong to theirs; and, in addition to this, when *Mr. Gilchrist* has discovered him to be a "BIGOT-

to be incredible in the works of the same author." * (*Address*, &c. pp. 8, 9.)

ED PERSECUTOR." — Now that Mr. Stewart has been thus convicted as a pitiful composer, an ignorant metaphysician, and a *bigoted persecutor*, it is time that real masters, like *Mr. Gilchrist* and *Mr. Belsham*, should take his place. — The reader will receive some amusement from a paper on PHILOSOPHICAL ETYMOLOGY in the *Monthly Magazine* of Feb. 1. 1816.

* *Dr. Wardlaw*, who treats whatever he handles with singular clearness and good sense, observes on this passage, coupled with the distinction just before quoted from this writer respecting what is credible and incredible in *Livy*, — "Very well. We have no objection to his saying, provided he does not insist that *our* faith shall be regulated by *his*, 'The Evangelist Matthew relates, that Jesus of Nazareth died on a cross; and I believe him. The same Evangelist Matthew relates, that Jesus of Nazareth was born of a virgin; but I believe him not.' — Let this writer, by all means, 'exercise a little common sense in judging of a report, and in discriminating' — (&c. as above quoted). But let him not, wherever he finds any thing which *he* may be pleased to deem incredible, unwarrantably and presumptuously conclude that *it forms no part of what the author wrote.*"—(*Discourses*, &c. p. 433.) The same sensible and serious author properly remarks upon "the levity, and impiety, of the comparison" devised by the CALM INQUIRER. — That the *speaking of the ox* has been chosen as a parallel to the history of our *Lord's Incarnation*, is, undoubtedly, in perfect correspondence with the degree of respect which this writer shows, throughout, for sacred subjects. His choice of this subject of allusion might lead one to suppose that from the same pen had lately issued another production upon the credibility of the *Incarnation*, in which the *ox* is likewise made an object of comparison and a topic of illustration. Shocking as is the subject-matter of this publication, yet, for reasons sufficiently

Most assuredly, if such reasoning were supposed to be characteristic of the side of the water

---

obvious, I shall here give a sketch of its general outline, suppressing however the most disgusting particulars. The writer, having described the worship of the golden calf at Horeb as an act of blasphemous idolatry, and having supposed the Israelites to have passed from this species of worship to that of the fabulous god Apis, under the idea, that the God of Israel had, in the womb of a cow, taken upon him the bovine nature, and thus become incarnate, in the form of an *ox*, whilst at the same time still in heaven,—he asks, whether this worship would not have been at least as blasphemous as the other? And if so, he contends, it must be equally blasphemous to admit the doctrine of the Incarnation, as contained in the N. T., since the nature of the animal, through which the Divine Being became Incarnate, can make no difference whatever. He then demands whether, if it shall appear that the Emperor Constantine, and almost all who have succeeded him in the possession of civil power in Europe, have *abused their temporal authority, to the purpose of enforcing upon their subjects the doctrine of such an incarnation of the Deity*, we shall not be forced to confess, that they have indeed "opened their mouths in BLASPHEMY against God?" In this strain, the writer continues, at considerable length, to revile, and brand with the charge of *blasphemy*, all who receive the Scripture doctrine of the *Incarnation*. This publication, let it be observed, followed close upon the repeal of the *Law against Blasphemy*; and may be considered as some of the *first fruits* of that *Repeal*. Thus, we see, the tables are now completely turned. The *Government* is now charged with that *blasphemy*, which it has ceased to denounce. And thus, whilst an *ideal* restraint upon liberty has been removed; a restraint, which operated, simply, to prevent such outrages as this upon decency, and, as it might ultimately prove, upon the essential peace and well-being of the community, a licence has been

to which this CALM INQUIRER belongs, neither side will be very ambitious to claim him as its property. The Homeric contest must here be but little to be apprehended. For, in the same compass of *reasoning*, so rich a complication of blundering has seldom been concentred. The two cases, confounded together as similar, are, manifestly, at direct variance, in *every* point of comparison. The testimony of the *Ebionites* relates, 1. to *one* fact; the faithfulness of the transcript of a certain written record: 2. it is assumed to speak of this transcript from actual knowledge: and, 3. it pronounces upon the whole of the transcript with equal positiveness throughout.—The testimony of the Historian, on the contrary, re-

---

given to vilify the religion of the land, to bring its governing authorities into disrepute, and to give confidence and audacity to those turbulent spirits, who, through the downfall of religion, would work the destruction of the state. This is not the only instance in which this licence has been similarly exercised.—But to return.—The *bovine* allusion is, here, we find, and on a corresponding subject, as familiar, as it is to the CALM INQUIRER. So that we might be tempted to pronounce the anonymous writer in both cases to be the same, did we not find the signature *B.* annexed to the publication in question: which signature (although *Dr. Wardlaw* and *Dr. Nares* pronounce it to be the *initial* of the person who has assumed the title of the CALM INQUIRER, and although a writer, of this initial, does assume this title familiarly in almost all his publications, see particularly his *Claims of Dr. Priestley*,—yet) we have no right to affirm, *must* belong to the CALM INQUIRER.

lates, 1. to *two* facts, distinct and unconnected: 2. it refers but to the reports of these facts derived from others: and, 3. it speaks of these facts in terms widely different, as to the credit attached to them by the Historian. Yet, the advocate of the Unitarians sees these two cases so completely identified, that, if Livy's report of the one fact can reasonably be deemed credible, whilst his report of the other is considered to be incredible, it follows, he thinks, of necessary consequence, that the *Ebionites* may, at the same time, be received as credible, and rejected as incredible, respecting different parts of the transcript, the fidelity of the whole of which they attest.

But the grand parent blunder of all consists in the confounding the *genuineness of the record* with the *truth of the facts* recorded. If, indeed, this CALM INQUIRER had, in this happy comparison between *Livy* and the *Ebionites*, pronounced, that, as he could not believe that the *ox spoke*, therefore the part of *Livy*'s history, which contained the report of that fact, could not be genuine, he would then have said something which bore upon the question: or, if, instead of relating the two facts of the *battle of Cannæ* and the *speaking of the ox*, *Livy* had professed to have given both these relations, as a transcript from *Fabius Pictor*, or some other ancient historian, and that it could be proved with respect

to the latter of the two, that he had falsified as to its being a part of the ancient document, whilst it remained to be inferred from his authority, whether the former were contained in it or not; our critic would, indeed, have a case parallel to the one in question, whatever might be the fruits of the similitude: but, by an extraordinary confusion of brain, (instanced very frequently, in writings, bearing the same signature with this Unitarian pamphlet,) matters totally dissonant are blended together as one: and as in the example of the blind man reasoning upon objects of sight, the nature of scarlet colour is deduced from the sound of a trumpet.

However, had this writer been able to arrive at his own meaning, he would have found it to be this, which may be discovered moving in a confused and muddy stream through all that he has said:—that the reason why he and the *Editors* believe the *Ebionites* when they reject that part of the first two chapters of St. Matthew which contains the account of the miraculous conception, and do not believe them when they reject the part which contains the genealogy, is, that they cannot admit the story of the miraculous conception, which wars with their system, to be credible; whilst the account of the genealogy, which they conceive to accord with that system, they have no objection to believe. That is, in truth, they determine what is genuine in

Scripture, and what is not, by its accordance and repugnance to their system; whilst they profess to derive their system from what is genuine in Scripture. This is the true logic of *Hackney* * :

* For a complete system of the *Logic of Hackney*, combined with a treatise of *Metaphysics*, worthy of sharing the same fortunes under the same cover, the reader may recollect that I have already referred him, at p. 396. of the second volume, to a work entitled *Elements of the Philosophy of the Mind*, &c. — a work, possessing nothing but the name in common with the production of an elegant and acute Metaphysician now living. Why the *Socinian* of *Hackney* should have chosen this title, already appropriated, it is hard to say. It could not be to *mark* contrast. Could it be to filch a credit from homonymous association? But, be it as it may in this respect, it contains a Logic, and a Metaphysic, for the use of Unitarians, which is worthy of no other cause. Many specimens of their application have been exhibited in these sheets; and, especially, at pp. 396—399. of the second volume, some of the actual contents have been drawn out, for the edification of the reader. A late publication, by the Author of the *Elements*, in which he adverts to that work, induces me to direct the reader's attention to it once more.

In his *Claims of Dr. Priestley*, p. 11., he quotes the following passage from the *Rev. H. Horsley*: — "I have been told, by a learned friend of mine, much conversant in works on the laws of reasoning, that Mr. B. published, some years ago, a Compendium of Logic, remarkable for such *definitions* as the world had never before seen." [Some *definitions*, to which such a character would fairly apply, the reader has seen at the pages which I have above referred to.] — Now, what is Mr. Belsham's observation, in answer to this? — "It should seem, that the reverend Prebendary's *learned friend* was not very deeply conversant with the works of *Locke, from which the* DOCTRINE *of definition in the Compendium is taken.*" Now, is it too much to say, that the Author, who gave *such*

a happy specimen of the circulating syllogism, with which the writings of Unitarians abound.

---

an answer, is incapable of framing a *definition*, if *precision* be of its essence? What has the Rev. Prebendary said?—That *Mr. B.*'s Compendium contained *definitions* of an extraordinary nature. No such thing, says *Mr. B.*, for my *doctrine* of definition (of which the learned Prebendary had said not one word) is taken from *Locke*.—*Ex pede Herculem*.—The reader may easily judge of the Compendium, and of its *definitions*.

But, to mend the matter,—taking up even this *DOCTRINE of definition*, which *Mr. B.* deems his palladium, so far is it from being *taken from Locke*, that *Mr. Locke*, were he alive, would not acknowledge *one sentence of it* from the beginning to the end. And, what is whimsical enough, in the unfolding of this very *doctrine of definition*, (which is, in truth, but a caricature of *any* intelligible doctrine upon the subject,) this writer has indulged (by way of example of what *definition* ought to be) in some *definitions*, of that very description to which the Rev. Prebendary had alluded.—Will the reader believe, that his definition of "*creature*," combined with that of "*substance*," represents the former to be, "*DERIVED* BEING *SELF-SUBSISTING*;" and that his definition of a *square* is "a *FOUR*-sided figure, having *FOUR* equal sides and *FOUR* right angles?" The *species of Being*, to which "*creature*" is synonymous, is here, undoubtedly, *more fully* opened up than by any other writer. And the *fact* of the *four-sided* figure called *a square* having actually *FOUR sides* and *FOUR angles* is better enforced from the repetition, than in the meagre definition given of it by *Euclid*; which merely pronounces, of this species of *four-sided figure*, that it "has its *sides equal*, and its *angles right*:"—ἰσόπλευρόν τε ἔστι καὶ ὀρθογώνιον. How the richness and amplification of the modern English Mathematician shine forth, when contrasted with the parsimony of the superannuated Greek! Some, indeed, may affect to complain that the *Laws of Definition* (which, by the by, the Author

Part of these chapters is not genuine, because its contents are not credible, and the contents of that part are not credible, because it is not genuine.* To be called upon to establish either

---

forgot to notice in this complete *doctrine* of definition *taken from Locke,*) have not been, here, very minutely observed: and that the *first* of these two definitions would have been *somewhat* improved by attending to *one* of those laws (Definitio debet esse clara), and the *second* by attending to the *other* (Definitio debet esse adæquata). But the *Author* answers all such cavils, by saying, that his *definitions* cannot be wrong, because he has taken the *doctrine* of definition from Locke, (whom, in truth, he has not despoiled of an atom of his property on that subject,) — and *I* answer, that the reader need not quarrel with him for such *trifles.* Let him but read the chapter itself: and then —— For my own part I view these *Elements,* altogether, as a truly wonderful performance. I never return to them, but with fresh admiration. —When to these *Elements* of *Mr. Belsham,* the philological lucubrations of his brother Unitarian, and congenial fellow-labourer, MR. GILCHRIST, have been superadded, then, indeed, the human understanding will have received such aid, that, not only the Logics and Metaphysics of *Mr. Dugald Stewart* and other moderns may be safely dismissed, but the *Novum Organum* itself (it is to be supposed) will be superseded.

* Of the *Hackney Logic,* there is another excellent specimen, connected with this subject. It is one, which opens with the first exercise of the critical powers of the *Editors,* and even with the first line of their first note in the *Imp. Version.* It is neither more nor less, than their *concluding* in *necessary matter,* from a *probable premiss.* It is *probable,* they say, that the genealogy is genuine, and was found in the copies of Cerinthus and Carpocrates. But the story of the miraculous conception *could not* (they add) have been written by the author of the genealogy. *Therefore,* they conclude, the story of the miraculous conception *must have been* wanting in the copies

the spuriousness of the record, or the falsehood of the contents *separately*, is deemed to be unreasonable and captious.

---

above named: for if the genealogy be genuine, the story must be spurious. Thus we see, that, because the genealogy *probably* is genuine, the story of the miraculous conception *necessarily* is spurious! and upon REASONING (am I to call it?) such as this, an important portion of Scripture, supported by every existing manuscript and version, is at once swept away. Let Unitarians, who have been weak enough to take these *Editors* as the guides of their belief in what is true Scripture, see on what intellects they build their faith: and let them recollect, what true Scripture has pronounced to be, not the *probable* but *certain* issue, when *the blind lead the blind.*

But, independently of this jump from the PROBABLE to the NECESSARY, we have a slight difference with these Dialecticians, upon the matter of the *vis consequentiæ* also; which they assume a little too hastily; and which a word or two will be sufficient to rescue from their grasp. "IF the genealogy be genuine, this narrative" (viz. of the miraculous conception) MUST BE spurious."—Why so? Because *this narrative* "COULD NOT have been written by the author of the *genealogy;* for it *contradicts his design*, which was to prove that Jesus, being the son of Joseph, was the descendant of Abraham and David; whereas the design of this narrative is to show that Joseph, the reputed father of Jesus, was not his real father." The same argument is repeated by the CALM INQUIRER (page 12. of the *Address*, &c.) in his defence of the *Editors.* Now, both the *Editors* and their vindicator may be perfectly at ease, as to the difficulty which the author of the genealogy would have to combat in reciting the narrative of the miraculous conception: for if, as they inform us, this difficulty was to be occasioned, only by the circumstance, of the *design of the narrative* being to show that Joseph was *not* the *real* father of Jesus, this could raise no very great impediment in the way of him who asserts *this very thing* in his account of the *genealogy.* For what does the *genealogy* say? "Abraham

The same course is pursued with respect to *Marcion*, which has been pursued with regard to

---

begat Isaac," "Isaac *begat* Jacob,"—and so on, for about forty generations, using the word ἐγέννησε, *begat*, in each instance; until, in the 16th verse, the whole closes, with telling us, that "Jacob *begat* Joseph:" and what next?—that Joseph *begat* Jesus? No: no such thing. The uniform course is here at once broken:—"Jacob begat Joseph, *the husband of Mary:* OF WHOM" (Mary) "WAS BORN Jesus, who is called Christ."—Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ, τὸν ἄνδρα Μαρίας, ΕΞ ΗΣ ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. Now is it possible to declare, in plainer terms, that, though Jesus was born of Mary, who was married to Joseph, yet that Joseph *did not beget* him? [See *particularly Rosenmüller* on Matth. i. 17. page 16.] And is not this precisely what the *narrative of the miraculous conception*, in the same Evangelist, relates at length? We see, then, that a part of "the design of the genealogy" is precisely that which the *Editors* say was "the design of the narrative;" namely, "to show that Joseph, the *reputed* father of Jesus, was not his real father." *And, in like manner, we are told this exactly in St. Luke's reference to the same subject; that Evangelist, when he speaks of Jesus, as the son of Joseph, using these remarkable words, "Being, AS WAS SUPPOSED, the son of Joseph: *i. e.* being his *reputed* son only, but *not* his son *in reality*. [N. B. the attempt of the *Editors* to get rid of this, by construing ὡς ἐνομίζετο, "as was allowed by law," is quite pitiable. Even if the translation *could* be justified, it would still be an admission, that he was but the *reputed* son, *allowed as such* by the law.] "Josephi filius NON ERAT, sed VULGO PUTABATUR,"—"He was NOT the son of Joseph, but only VULGARLY REPUTED TO BE SO,"—are the words of *Grotius*, in explaining this part of St. Luke. This favourite author the *Editors* had quoted on the words immediately preceding ὡς ἐνομίζετο, but thought it not convenient to travel forward the next step, and quote him upon these. Another favourite author they have also declined quoting, on

* See *Whitby*'s Preface, p. vii.

the *Ebionites*. The CALM INQUIRER contends for the right of the *Editors* to believe and to dis-

---

the subject of the genealogy as given in Matthew; namely, *Lardner*, who affirms of the *Cerinthians*, that, "if they received the genealogy in Matthew," they *must allow* that Jesus was born of a virgin." *Works*, vol. ix. p. 326. This, it will be remembered, is the opinion of a decided Unitarian. Again, what is to be said of their greatest favourites of all, the *Ebionites?* Is it to be supposed, that they would have *cut out* the genealogy from the very gospel which they used (which is what the *Editors* affirm of them) if the design of the genealogy included that which the *Ebionites* were most anxious to establish; namely, the proof, that Joseph was the real father of Jesus? May we not rather suspect, that they found the genealogy so unfavourable to this result, that they thought it prudent to expunge it from their gospel?

To sum up now the substance of this note.—The *Editors*, and their *Calm Inquirer*, have said: It is *probable* that the genealogy is genuine; *therefore* the narrative of the miraculous conception which contradicts its design *must* be spurious. I answer. The *probability* of the former could not induce the *necessity* of the latter, even *if* there were a contradiction. But there being, in place of a contradiction, a marked *conformity*, between the *genealogy* and the *narrative*, the genuineness of either tends to *confirm* that of the other.—Thus then, we see, Scripture is swept away not merely for reasons not sufficient, but for reasons that should establish it.

That I might not encumber the subject, I made mention, at the beginning of this note, of but *one* probability. But, in reality, the *Editors* have grounded their argument upon two, the one engrafted upon the other. The gospel of the *Ebionites*, they say, was *probably* the original gospel of Matthew written in the Hebrew, for the Jewish believers. This is *one probability* (or rather an aggregate of probabilities). Then, again, it is *probable*, that this original gospel, &c. contained the genealogy. This is a *second probability* raised

believe, of what *he* attests, just what they may choose, pronouncing him credible and incredible at pleasure: and, with the conduct of the *Dublin Professor*, who is so unreasonable, as to contend, that this *Marcion* should *either* be considered as a credible witness, *or* as one not credible, but not *both* at the same time, he contrasts his own great candour and that of the Unitarians; who, he says, would actually believe *Athanasius* himself, "the great Athanasius," IF he bore *testimony in favour of the Unitarian side of the question.* (This *is* * candour.) He then proceeds, in full triumph, to condemn, as before, the *Dublin Professor* for

---

upon the shoulders of the former: or rather, they should have been reversed, and the other raised upon the shoulders of this. But it is the same in the end. From one hypothesis built upon another; from a probability growing upon a probability; a *certainty* is the result.—This translated into mathematical language, would make the product of two proper fractions (which must be a smaller fraction than either) equal to an integer;—a mathematical result, equally worthy of Hackney *with* the logical one, that would make the *chance* OF *a chance* amount to CERTAINTY.

* This *candour* must also carry the writer so far, as to induce him, even though it were acknowledged that *Athanasius* had mutilated any writing, to admit the testimony of that Father to its completeness. If it does not carry him so far, it will answer no purpose on the present occasion. This however is a degree of candour, in which, although it cannot be supposed that *I* have any indisposition towards Athanasius, I certainly should not be able to imitate this CALM INQUIRER.

"applying his *new* principle of believe *all* or *none* to the testimony of Marcion; or, as he otherwise expresses it, for "not being content, unless all be believed in the *lump;*" unless people "believe or disbelieve in the *gross.*" And he concludes the subject, in the same spirit of candour and good sense which had governed him throughout, by remarking, that this is "a very convenient faith, to those, who are to *gulp* down the bitter potion of thirty-nine articles, *before they can lay hold of the golden prize which glitters before them.*" These are the words of the * *Calm Inquirer. Address*, &c. p. 11.

* This really sounds so very like the language which we are accustomed to hear from *another* CALM INQUIRER, in his *habitual revilings* of the Clergy of the Established Church, that one might be almost tempted, notwithstanding the miserable stupidity of this anonymous writer, to imagine both CALM INQUIRERS to be the same. However, be it known to *this* CALM INQUIRER, whoever he may be, that even the one or two articles, which comprise the *Hackney* or *Essex Street* faith, would be found by any honest, pious, and intelligent *Christian*, a more difficult swallow, than, not merely the *thirty-nine*, but five hundred articles, conceived in the same spirit with them, and governed by the same adherence to Scripture: and for this plain reason; that, whatever might tempt him to such a swallow, it *could not be* the love of truth combined with knowledge. — Be it known also to this CALM INQUIRER, that with respect to "the glittering prize," which, *in the honesty of his conscience, he believes* to be the inducement with the Clergy of the Establishment to subscribe the Articles of their creed, — the disinterested ministers of the classes with which he associates obtain, individually, much more of this by their *dissent* from those Articles, than nine tenths of the Established Clergy do by

Thus we see how victoriously this Unitarian champion winds up his argument. And yet, so

---

their *acquiescence*. — It is well known that, viewing the matter as a mere question of gain, — the light in which this writer's taste disposes him to consider it, — the Non-Conformist teachers drive a more gainful trade than the great majority of our Clergy; and a *much* more gainful one, than the *same* persons, generally, would have any chance of driving, had they abandoned the Conventicle for the Church: and this too, even admitting, that there were room for so many additional candidates for ecclesiastical emoluments.

Those, then, who, with the CALM INQUIRER, would make traffic of their ministry, have no just cause for the jealousy which he expresses. They really have no right to complain. They have not only more of actual gain, but, if the heads of the Church be excepted, they have, from the usual operation of party spirit, more of distinction and individual sway, than the members of our Clergy at large. If, then, there be on their side, not only more of positive profit; but, if, in addition to this, there be the indulgence of vanity, and the gratification of spleen, — qualities, which, time out of mind, have belonged to the family of *Dissent*, — why should the CALM INQUIRER be disturbed from his *calmness* by the contemplation of the advantages of the National Clergy?

N. B. I have lately seen, somewhere, a proposal for publishing the *lives* of English Unitarian teachers. And, some time back, we had a splendid account of a PORTRAIT to be taken of the *Rev. Thomas Belsham*, and an ENGRAVING also, by two of the most distinguished artists, in consideration of his exertions in editing the *Improved Version of the New Testament*. (See *Monthly Rep.* vol. iv. p. 119., by which we are informed, by the by, who has been *the Editor*, or at least *the principal Editor*, of this extraordinary production.) Thus *lives, portraits, biographical notices, literary puffings*, and distinctions of all sorts, are heaped upon persons, merely because they rank as the teachers of certain

great is the force of prejudice, opposed to all this powerful reasoning, sharpened, even as it is, by such keenness of wit, that, unless it can be made to appear a little more clearly, 1. that a witness's own declaration is decisive of his truth; or, 2. that his deliberate mutilation of one part of a written document which he attests renders him more credible as to the remainder; or, 3. that he may be at the same time a credible and not a credible witness to the same point,—I must,

---

Non-Conformist classes; whilst the parochial clergy of the Established Church are left to their labours and their obscurity.

In a calculation, such as that which the CALM INQUIRER has forced upon us here, it is also fair to advert to the previous institution for the clerical office; both as a matter of qualification, and of expense. I cannot pronounce as to the usage in England; not being acquainted with it; but I can positively assert, that, in this country, no person can be admitted into Holy Orders, without a preparatory occupation of ELEVEN YEARS, at the least (from the commencement of *classical* learning), in the School and the University. I speak here of the established rules of Ordination, requiring Collegiate testimonials, from which I do not know of any departure. What then the outfit is, even in point of expenditure, it is not difficult to judge. The Unitarians, and most other classes of Non-Conformists, can say how the matter stands as to their *academies*, and *systems of education*. In some cases, it is well known, the individual is his own University; confers his own degrees and orders; and has little more difficulty in the way of his vocation, than to find a new hat, a stout pony, and a pair of saddle bags.— Now, if the CALM INQUIRER will have it to be a mere matter of lucre, where lies the better bargain?

after all, and, I apprehend, so will a great majority of my readers, continue under the impression, (for the reasons, already assigned, at pp. 421—427. 436—464. of the second volume,) that the first two chapters of the Gospels of Matthew and Luke are to be received as genuine Scripture, notwithstanding the alleged want of these chapters in the respective copies of the *Ebionites* and *Marcion*.

But what shall we say if the entire foundation of the argument, with which the *Editors* and their CALM INQUIRER have been amusing us, be itself a *fiction*; and if it shall appear, not only that the *Ebionite Gospel* was not a copy of the Gospel of St. Matthew, nor the *Marcionite Gospel* a copy of that of St. Luke, but that neither of them *professed* to be such? What, in this case, becomes of the *fact*, of the want of the first chapters of Matthew and Luke, or of any parts of these Gospels, in the books of these ancient heretics? Now, upon a full investigation of the testimonies of the Fathers, from whom alone we can derive information as to what the books of these heretics actually contained, this case seems to be satisfactorily established. To enter into the proof, here, would occupy too much room. It is, fortunately, however, altogether unnecessary; as the subject has been already fully discussed, and the results of the above testimonies carefully ascertained, by the

most competent judges, to whom reference can easily be had. To bring the matter within the smallest compass, I am satisfied to appeal to those very judges whom the Unitarians pronounce to be the most to be relied upon on subjects such as this. To assist in determining on all points relating to the genuineness of the books of the New Testament, the *Editors* inform us, in their *Introduction,* (p. vii.) that "the learned *Jeremiah Jones* on the Canon, and *Dr. Lardner*'s laborious work upon the credibility of the Gospel History, contain the *most accurate and copious information.*" They might have referred to other distinguished authorities on the same subject, who would have thrown much light on the present question. But I am willing to abide by the decision of those arbiters whom the Unitarians have themselves selected, and who, undoubtedly, are well entitled to the praise bestowed on them, for the industry and learning which they have displayed in their inquiries into the authenticity of the writings of the New Testament.—Now what is the report of these writers?

And, first, as to the *Ebionites,* what says "the learned *Jeremiah Jones?*" He tells us, that these *Ebionites* (whom he pronounces to be "a most ridiculous set of heretics, who scarcely deserved the name of Christians," vol. ii. p. 270.) possessed a Hebrew Gospel, which he proves at

length to have been "a spurious and apocryphal piece;" "not mentioned in any of the ancient catalogues;" "not cited by any of the ancient writers;" "not read in any of the assemblies of the primitive Christians;" "containing several things* contrary to certainly known and undoubted truths;" also "things trifling and† silly;" "things later than the time in which it pretends to have been written;" and that, so far from professing to be a copy of the Gospel of St. Matthew, it, though principally compiled from

* Among the instances of this nature, which have been adduced, it may be sufficient to mention one, as illustrative of the degree of corruption to which this Ebionite Gospel had been carried.—"The mother and brethren of Christ spake to him and said; John the Baptist baptizes for the remission of sins; let us go and be baptized by him: He said to them, In what have I sinned, that I have need to go to be baptized by him, unless my saying this proceeds from ignorance?" And, after thus describing our Lord's *unwillingness* to submit to John's Baptism, this Gospel goes on to put into our Lord's mouth reasons for *denying baptism to John, who had fallen down before our Lord to entreat it of him.* Other instances of such strange fabrication will be found in *Jones*, vol. i. pp. 376—379. 541. See also *Lardner's Works*, vol. ii. pp. 127, 128. *Mill. Proleg.* pp. 6. 31, 32. *Grot.* (Crit. Sac. vol. vi. pp. 40. 572.)—*Voss. Dissert. de Gen. Jes. Chr.* pp. 16, 17. *Ittig. de Hæresiarch.* pp. 76—82. *Mich. Introd.* vol. iii. pp. 176—180. *Dr. Laurence's Crit. Refl.* pp. 34—37. 44, 45.

† Such as our Lord's saying, that "his mother, the Holy Ghost, laid hold of him by one of his hairs, and carried him into the great mountain Tabor," &c. &c. For similar instances, see *Jones*, vol. i. p. 379.; also the Authors referred to in the preceding note.

that Gospel, "pretended to be made by the Twelve Apostles." (*New and Full Method*, &c. vol. i. pp. 219—223. 272. 330—387.

Again, what says *Dr. Lardner?* Substantially the same things that *Jeremiah Jones* has said: admitting both the fact of the compilation, and the introduction of foreign and spurious matter. "The Gospel according to the Hebrews," by which he understands the Gospel used by the Ebionites, this writer pronounces to have been a compilation later in time than "our genuine Gospels;" having indeed, as its *groundwork*, "St. Matthew's Gospel," but with "*additions* of things taken out of St. Luke's (and perhaps other gospels) and *other matters that had been delivered by oral tradition.*" (*Works*, vol. ii. p. 84.) He has gone very fully into this subject of the Gospel used by the *Ebionites*, as well as their opinions, and their fabrication of Apocryphal writings, in various other parts of his works. — See vol. ii. pp. 127. 143. 358.; vii. pp. 19—24.; ix. pp. 255. 322. 329.

Thus, then, after the most ample and accurate examination of the various accounts of the Ebionites and their Gospel, transmitted to us by the ancient Fathers, *Irenæus*, *Origen*, *Eusebius*, *Epiphanius*, *Jerome*, &c., the result which we arrive at, through the laborious researches of *Jones* and *Lardner*, is, that the Gospel in question was no more than a compilation from the genuine Gospels, founded upon Matthew as

its principal groundwork, and including matter not contained in any part of canonical Scripture: in other words, a garbled selection from the Gospels, with spurious additions: so that it neither was nor pretended to be a copy of St. Matthew's Gospel, however it might have been framed upon that Gospel as its foundation. The same result has been abundantly established by numerous * other writers of distinguished

* *Grotius*, whose authority Unitarians so much affect to value, concurs in the general charges of corruption against the *Ebionite Gospel*, (*Crit. Sacr.* vol. vi. pp. 40, 41. 572.) but conceives the groundwork to be the Gospel of St. Matthew, *mutilated* by the *Ebionites* to accommodate it to their peculiar opinions. — *Casaubon* (*adv. Baron. Annal. exerc.* xvi. pp. 279. 485.) pronounces this Gospel, so far from being an authentic copy of St. Matthew, to have been a *Work full of fables and corruptions of every sort.* — *Dr. Grabe* (*Spicil. Patr.* vol. i. p. 15, &c.) goes so far as to affirm, that it was not even formed on the groundwork of Matthew's Gospel, but a distinct work altogether, composed by the Jewish converts, and afterwards spoken of erroneously under the title of Matthew's Gospel. *Mill* (in his *Proleg.* pp. 31, 32.) contends for the idea of a *mutilated* copy of St. Matthew having formed the groundwork; and that upon this was superinduced matter from the other gospels, so as to compose a διατέσσαρον, but a corrupted one. — *Vossius* (*Diss. de Gen. Jes. Chr.* pp. 15—18.) describes this Gospel as a *mutilated* and *interpolated* copy of a Gospel, formed on the groundwork of St. Matthew by the *Nazarenes.* — *Dr. Mangey*, in his *Remarks upon the Nazarenus* of *Toland*, [who preceded the Unitarians, in the use attempted to be made of this fictitious *Ebionite* copy of St. Matthew's Gospel, but whose inconsistencies upon the subject, great as they were, *Mr. Wilson* has shown in his *Illustrations*, pp. 274—305., to be much

note; but I have been desirous to present here, unmixed with any other, the decisions of *Jones*

---

less extravagant than those of *Dr. Priestley* and his followers,] contends, that this Gospel, so far from being a copy of St. Matthew's, was altogether a *chimerical* and *forged* production. (chap. vi. p. 35. chap. viii. pp. 58, 59.) — *Dr. Whitby*'s conclusion concerning this Gospel is, that "it was not a copy of St. Matthew's Gospel, free from additions and interpolations," but a translation of the Greek Gospel of Matthew into Hebrew, "with the same liberty of making *additions* to it from *tradition*, which we find in the *Chaldee* paraphrast: which Version the primitive Christians among the Gentiles, who were ignorant of that language, finding in their hands, — might think an original written for their use." (*Pref. Disc. to the Gospels*, pp. xlvi. xlvii.) — *Michaelis* (*Introd.* vol. iii. pp. 174—180.) having adduced numerous instances of gross fabrication, ascribed to the Gospel of the *Ebionites*, concludes with saying, that it appears from those instances, that this "was not the original Gospel of St. Matthew; but, on the contrary, that it was a composition put together, partly from St. Matthew's, and partly from the other Gospels:" at pp. 179, 180. particularly, he adduces examples of selections from other Gospels besides that of Matthew; and, at p. 176., he observes, that there is reason to "doubt, whether the *Ebionites* themselves ascribed to it the name of St. Matthew's Gospel." He might indeed have gone farther, and pronounced positively, that they did *not* ascribe to it that name; when, in the preceding page, he has noticed the declaration of *Epiphanius*, that the *Ebionites* "*themselves* called it the *Hebrew Gospel*;" and when he has shown, also, from *Epiphanius*'s declaration, that, from the great *corruptions* and *mutilations* of this Gospel, it could not with any colour of probability be considered as the Gospel of St. Matthew. But, still further, it appears from another part of *Epiphanius*, that this Gospel actually claimed to be the production of the *twelve Apostles*. See *Jer. Jones*. vol. i.

and *Lardner*, as being the favourite authorities chosen by the Unitarians themselves. — Having

---

pp. 380, 381. And that the names which were attributed to this Gospel by those to whom it belonged were, the *Gospel according to the Apostles*, and the *Gospel according to the Hebrews*, is manifest from the writings of the Fathers, although they themselves occasionally allude to it, as if it were supposed to be a copy of St. Matthew's Gospel. Why they have done so, may be easily explained, from their having generally conceived it to have been founded upon that Gospel, and for a reason which shall be adverted to hereafter.

Were I now, after the judgments of so many learned critics, to hazard an opinion of my own upon this subject, I would say, that I conceive the Ebionite Gospel to have been a mutilated and corrupted copy of that of the Nazarenes; which was itself formed by *additions* to the Gospel of St. Matthew from the other Gospels as well as from tradition: this Gospel being, of course, later than our canonical Gospels; and the *Ebionite* much later still than this; for, it is to be observed, we find no mention of an *Ebionite Gospel* until near the close of the second century. This, as it appears to me, goes a great way to reconcile the apparent differences in the testimony of the Fathers. The *Ebionite* Gospel might thus be generally spoken of as the *Nazarene* Gospel, being but a modification of it, at a later period; and the *Nazarene* Gospel might, in like manner, (and, through it, the *Ebionite*,) be described, in loose phrase, as the Hebrew Gospel of St. Matthew: the difference between the *Ebionite* and the *Nazarene* copies might then justly be pointed out; and, whilst the former was described as a mutilated representation of St. Matthew's Gospel, (ἀπὸ μέρους, καὶ οὐχὶ ὅλῳ,) the latter might be spoken of as πληρέστατον; that is, as *Michaelis* explains this word, as a *lectio plenior*, which might contain *more* than the original text. See *Michaelis*, especially, at vol. iii. pp. 175, 176. Ὑπέρπληρες *Le Clerc* calls it,

seen the true nature of "*this purest copy of the Gospel of Matthew;* which was possessed by the *Ebionites;*" "this Gospel which they would *on no account presume either to enlarge or to curtail;*" we may, now, proceed to the *equally* immaculate copy of Luke's Gospel by *Marcion.*

As before, we shall here appeal to the two selected judges, *Jones* and *Lardner.* And, first, *Jones* tells us, that "the Gospel of *Marcion* was really no other than one of our present Gospels, *wretchedly corrupted and altered by that silly heretic.*" He quotes *Tertullian,* also, as saying, that "*Marcion* has *prefixed no Author's name* to his Gospel, as if he might not as justly have forged a title as have corrupted the whole book." The Gospel, which *Marcion* thus "changed and corrupted, was" (he adds) "the

---

— Besides, *Jerome*'s report of the *two* descriptions of *Ebionites* (one being probably the *Nazarene*) would be thus sufficiently accounted for. In this view of the subject, I feel myself nearer to *Vossius, Grotius,* and *Mill* (particularly the first), than to any other of the writers whom I have here quoted. But whether this solution prove satisfactory or not, has nothing to do with the question now before us. That the *Ebionite* Gospel cannot be considered as a *true copy of St. Matthew's Gospel;* and that it was not pretended to be such; and did not even assume the name;—is all that it is requisite at present to establish: and, whether this *be* established, it is for the reader to judge. — On the *Ebionites,* their opinions, and the Gospel used by them, *Ittigius de Hæresiarchis* deserves particularly to be referred to, in addition to the writers already named. See pp. 59—83.

Gospel of St. Luke: the nature of these corruptions he collects from *Irenæus*, *Tertullian*, and *Epiphanius;* and he charges *Marcion* not only with "*taking away* entirely the two first chapters of Luke and many other parts," but also with "*inserting* a great many things of his own; all designed for the propagating his silly principles." (Vol. i. pp. 326, 327.)—What, again, is the report of *Lardner?*—That the *Evangelium of Marcion* "contained only one of the four Gospels, viz. that of St. Luke; and this *mutilated and altered*, and even *interpolated* in a great variety of places:" that "he *would not allow it to be called the Gospel of St. Luke:* that some of his followers considered it as written partly by Christ himself, and partly by the Apostle Paul: that "*Marcion* retrenched the first and second chapters entirely, and began his Gospel at the first verse of the third chapter, and even read this different from our copies, viz.* *that in the fifteenth year of Tiberius Cæsar, God descended into Capernaum, a city of Galilee.*" (See *Lardner's Works*, vol. ix. p. 394.) This writer then proceeds (through pp. 394—402.) to

* This sentence, if indeed it can be supposed to have been derived from St. Luke at all, may be considered as a corrupted combination of part of the *first verse* of the *third chapter* with part of the *thirty-first verse* of the *fourth chapter* of that Gospel: at which latter verse this copy of *Marcion* may, of course, be considered to begin. See *Mill. Proleg.* pp. 34, 35.

exhibit numerous instances of the *mutilations* * and *corruptions* charged against the *Evangelium*

* Of these *mutilations* noticed by *Lardner*, as in reference to the contents of St. Luke's Gospel, I here subjoin a list; that the reader may the better judge of the *consistency* of the respect which the *Editors* show for the authority of *Marcion*, as to his omissions of matter contained in that Gospel.

Chap. i. ii. iii. 2., iv. 31., part of viii. 19., part of x. 21., xi. part of 29. and all of 30, 31, 32. 49, 50, 51., xii. 6. 28. part of 30. and 32., xiii. 1, 2, 3, 4, 5. part of 28. and all of 29, 30, 31, 32, 33, 34, 35., xv. 10—32., xvii. part of 10. and 12, 13, and part of 14., xviii. 31, 32, 33., xix. 27—47., xx. 8—18. 37, 38., xxi. 18. 21, 22., xxii. 16. 35, 36, 37. 51., xxiii. 43., xxiv. 26, 27.— These it must be remembered, also, are only such omissions as can be, at this day, verified from the writings of the Fathers, especially *Epiphanius*. How much more of what is contained in St. Luke was not in this *Evangelium* of *Marcion*, it is impossible to pronounce; none of the Fathers having proposed to enumerate the differences; as *Læffler* has properly remarked, with respect to *Epiphanius* especially, who might, above all, be conceived to have had this object in view. (See *Comm. Theol.* vol. i. p. 214.) But, besides these instances of matter *omitted*, we have many supplied to us by *Lardner*, of passages different from the corresponding ones in Luke's Gospel; of matter also not contained in Luke; and of subjects placed in a different order. (Vol. ix. pp. 394—402.) The general account of this Gospel in relation to St. Luke's, as it has been given by an ancient Father, may satisfy us (if any thing more can be wanted), how slight the resemblance was altogether between the two. Ὁ μὲν γὰρ χαρακτὴρ τοῦ κατὰ Λουκᾶν σημαίνει τὸ Εὐαγγέλιον, ὡς δὲ ἠκρωτηριάσθαι, μήτε ἀρχὴν ἔχων, μήτε μέσα, μήτε τέλος, &c. καὶ οὐ καθ' εἱρμὸν πάλιν ἐπιμένει ἀλλὰ τὰ μὲν, ὡς προεῖπον, παρακόπτει, τὰ δὲ προστίθησιν ἄνω κάτω, οὐκ ὀρθῶς βαδίζων, ἀλλ' ἐρράδιουργημένως πάντα περιποιούμενος. *Epiph. Hæres.* 42. page 311.

This is that *pure copy* of the Gospel of Luke, which,

of *Marcion;* and concludes with saying, that "on an impartial review of the alterations" made by him, although some are trifling, yet, "*many* of them are *undoubtedly designed perversions*, intended to countenance, or at least not directly contradict, those absurd principles, which he and his followers espoused."—He, next, brings under review the gross corruptions of *Marcion's Apostolicon*, with which we have no immediate concern; and at page 448. pronounces, as a general result, of this heretic, that, of the Scriptures at large, he *rejected whatever did not suit his purpose.* In another part of his works, this writer declares his opinion to be, that *Marcion* had made Luke's Gospel the groundwork of a compilation, omitting what he pleased of this Gospel, and taking from the others such things as suited his purpose; and that this was probably the reason, why his Gospel bore the

---

being "the only Gospel which *Marcion* believed to be authentic," he would, of course (like the *Ebionites* with regard to Matthew's Gospel), "on no account presume either to enlarge or to curtail." Yet the *Editors* of the *I. V.* have, it is to be observed, not followed this *purest copy of Luke*, either in its omissions or alterations; save, only, in leaving out the first two chapters, and, even of these, they have retained the first four verses; thus every way discrediting their own unblemished model. There seems a treachery in their praise. They commend, but to desert. Witness *Newcome*, *Griesbach*, and, now, even *Marcion* and the *Ebionites.*

title of no author whatever. As for *Marcion* himself, he pronounces him to have been "the *most arbitrary*, and *most licentious* of all the ancient heretics, in his judgment concerning the Scripture that should be received, and in his manner of treating such as were received by him: so that *his opinion can be no prejudice to the genuineness, or the notoriety of any of those books of the New Testament, which were received by the Catholics, and indeed by most heretics likewise:*" and, having established this by abundant authority, he closes with the expression of *Tertullian* concerning this heretic, that he *used a knife, and not a style.* (*Works*, vol. vi. pp. 657—660.)

Such are the sentiments of *Jones* and *Lardner* respecting *Marcion* and his *Gospel: that very Marcion*, upon whose "LEARNING AND INTEGRITY" the *Unitarian Editors* rely in their adjustment of an important part of the canon of the N. T.: and *that very Gospel*, upon the authority of which they pronounce the first two chapters of St. Luke to be spurious, in opposition to every Manuscript, every Version, and every ancient document, relating to the subject, which is known to be in existence throughout the world!

Having now followed the *Editors* to that tribunal, to which they are most willing to appeal, it is unnecessary for me to refer them to

the numerous other distinguished critics, who* concur with the learned writers just named, in

* On the subject of *Marcion* and his Gospel, there seems, now, indeed, to be scarcely more than one opinion amongst all well-informed writers, who have lately treated of it. From a more accurate examination of the ancient authorities relating to this Gospel (*Irenæus*, *Tertullian*, and *Epiphanius*), it has become the general opinion, that it was not intended as a copy of St. Luke's Gospel, but as an Evangelium compiled by *Marcion* for his own purposes, from various sources (the Gospel of Luke among others), and opposed by him and his followers, to *all the four* Gospels, which the Catholics held to be *canonical*. This is the decided opinion of *Semler* (*Proleg. in Ep. ad Gal.* § 2, 3.) and of *Griesbach*. (*Hist. Text. Græc. Epist. Paul.* Spec. I. Sect. iii. § 8.) We have an essay also in *Velth. Comm. Theol.* (vol. i. pp. 180—218.), in which this point is established, at length, by a full display of the *great dissimilitude* between the two Gospels, and of the other circumstances which evince this Evangelium to have been but a *compilation*, without the slightest pretence to be a copy of St. Luke's Gospel. Why it came, under these circumstances, to have been spoken of *as* such, the learned writer also explains, from a principle held particularly by *Irenæus*, that, from some of the FOUR GOSPELS, all others, that claimed the name, *must necessarily*, have been derived: from which principle, he observes, it followed, that instead of being described as separate Gospels, they were considered as corruptions of that canonical Gospel, to which they seemed most nearly to approach: and, that hence, as the *Ebionites* were charged with having used a copy of St. Matthew's Gospel, but greatly adulterated, the same thing was urged against the *Marcionites*, with respect to the Gospel of St. Luke; whereas, neither the one class of heretics, nor the other, pretended to exhibit the Gospels of these Evangelists. (Ibid. p. 215.). *Dr. Marsh*, also, concurs with the writers already named, conceiving it probable that *Marcion* used some *apocryphal* Gospel, which had much in common with St. Luke. (*Marsh's Mich.* vol. iii. part 2. pp. 159, 160.) And

pronouncing that the Gospel of *Marcion* cannot be considered as a copy of St. Luke's Gospel, nor as intended to be proposed as such. Yet there is, after all, *one* authority, which the *Editors* (or *one Editor*, at least, surely), must deem of such paramount importance, that I cannot avoid calling it to my aid (even though it be *ex abundanti*), upon the present subject. This authority is no other than that of *Mr. Thomas Belsham*, who, in his *Answer* to *Bishop Burgess's Brief Memorial*, has favoured the public with a lengthened view of the true state of the case respecting *Marcion;* informing us of that, with which all persons conversant with ecclesiastical history were already familiar; but which, being a recent discovery with *Mr. Belsham*, is naturally dwelt upon with all the interest which novelty excites. This writer informs us (I give the substance for the sake of brevity), that one of the apocryphal narratives which were in circulation before the Canon was

---

Dr. Laurence, in the third chapter of his *Critical Reflections*, &c. has clearly and fully summed up the strong points of the case, coinciding in the same conclusion. [Indeed both the 2d and 3d chapters of this work of *Dr. Laurence*, deserve to be *particularly* attended to by all who would wish to see a full exposure of the absurd attempts of the *Unitarian Editors* to set up the idle story of *Ebionite* and *Marcionite* COPIES of *Matthew* and *Luke* against the genuine Gospels of these Evangelists.]

formed, was selected by *Marcion*, under the bias, no doubt, of a prejudice in favour of his own system: and that, in this, he probably added or omitted upon the authority of other copies, what he thought would render it more perfect; and "thus formed what he called an *Evangelium*, or an epitome of the Evangelical history." This, *Mr. Belsham* thinks the more probable, because "MARCION DOES NOT ATTRIBUTE HIS COPY TO ANY PARTICULAR AUTHOR." The history, of which *Marcion* made the principal use, our critic collects to be that of Luke; in which he made such additions and alterations as he deemed expedient; but "HE DID NOT* PRETEND

* On this point *Mr. Belsham* expresses himself with indignant warmth at the unfair treatment which the worthy and learned *Marcion* has met with at the hands of the *Orthodox*. Whilst this honest heretic, "did not pretend to pass off *his Evangelium* as the *Gospel of Luke*, yet his *Orthodox* reviewers, finding that Luke was his principal authority, rate him most unmercifully for every passage in which he deviates from *what they choose to represent as his original*; as if he was a voluntary falsifier and corrupter of Luke's text." (*Append. to Disc.* p. 123.). What makes this conduct of the *Orthodox* the more unjustifiable is, that, as *Mr. Belsham* assures us in the same page, "*Marcion* maintains, *not* that his was a *genuine copy of Luke*, but *a genuine Evangelium*." Now, undoubtedly, if *Marcion*'s Gospel was not pretended, by him or his followers, to be a copy of St. Luke's Gospel, nothing could be more unfair, than to allege its deviations from that Gospel, as proofs of its falsification of St. Luke. But, then, the whole of this hard treatment of *Marcion* turns upon the assertion, that his Gospel was meant to be received as a copy of St. Luke's: for, this being once

TO PASS OFF HIS EVANGELIUM AS THE GOSPEL OF LUKE." "*The liberties which Marcion exer-*

---

admitted, no language of accusation, on the ground of corruption, could be too strong. Now, by whom has this assertion been made?—I have often, in the course of these sheets, been compelled to make my reader stare, by stating plain facts; and I have no doubt I shall do so now. The persons by whom this assertion has been made, and repeated again and again, and dwelt upon as the great foundation of their arguments against the beginning of St. Luke's Gospel, are,—MR. BELSHAM, THE EDITORS OF THE I. V., and their associates. That the *Orthodox*, indeed, have, upon the position, that *Marcion's* Gospel was a copy of St. Luke's, been *so* unreasonable as to found the assertion that it must *in that case* be condemned as a false and corrupt copy, cannot be denied. But that the *position* itself is a fundamental one with the Unitarian critics, the reader shall have the means of satisfying himself.

First, we shall see what *Mr. Belsham* says. In describing the degree of weight which *Marcion's* testimony had in determining his judgment in the rejection of the first two chapters of St. Luke, he says,—"He" (*Marcion*) "like some *learned Christians* of modern times, rejected, but, *as I think*, without sufficient reason, all the evangelical histories excepting that of Luke." [It must be a great satisfaction to the *Orthodox* to find that MR. BELSHAM *really thinks* there is not quite *sufficient* reason for rejecting the Gospel of Matthew, Mark, and Luke, *although* some LEARNED *Christians*, meaning MR. EVANSON of course, are of a different opinion. But to return to St. Luke.] "Of THIS Gospel," (St. Luke's) "WE KNOW, that he" (*Marcion*) "*professed to believe, that* THE COPY WHICH HE USED *was genuine and authentic*, and that other copies had been interpolated and corrupted."—"HIS COPY *did not contain the history of the miraculous conception*, this narrative he *therefore* rejected," &c. (*Letters on Arianism*, p. 71.) [We may note here, as we pass, how

cised in forming this ECLECTIC GOSPEL," Mr. B. admits, "*would not indeed be tolerated in mo-*

---

exactly *Mr. Belsham* and his brother Editors have followed the example of Marcion. "THEIR COPY" (which they have made for themselves) "*does not contain the history of the miraculous conception:* this narrative they *THEREFORE* (!) reject." &c.] Again, as an argument against the narrative of the miraculous conception both in St. Matthew and St. Luke, this Writer thus expresses himself in the very beginning of his *Calm Inquiry.* (p. 12.) "The *Ebionite Gospel of Matthew,* and the *Marcionite Gospel of Luke,* did not contain these accounts: and *both* those sects *maintained* their own to be the UNCORRUPTED, UNMUTILATED COPIES OF THESE EVANGELICAL HISTORIES." — Again, what say the *Editors;* that is, what says *Mr. Belsham* in another form? Just the same that he has said before. "The two first chapters of this Gospel were wanting in the copies used by *Marcion.*" — "He, like some moderns, rejected all the evangelical histories excepting Luke, of which he contended that his own was a correct and authentic copy." (*Imp. Vers.* p. 120.) The very same language used here by *Mr. Belsham,* both in his *individual* and in his *aggregate* capacity, is echoed by *Mr. B.* in his attack upon the *Quarterly Reviewers,* (*Month. Repos.* vol. iv.) and by the CALM INQUIRER, in his *Address,* &c. So that, in every shape in which *Mr. Belsham* had, or can be suspected to have appeared before the date of his answer to Bishop Burgess, whether open or covert, whether by himself or through his *vicarius,* his note is found to be uniformly the same, that *Marcion* MAINTAINED HIS GOSPEL TO BE A COPY OF ST. LUKE'S; and also MAINTAINED IT TO BE A CORRECT AND AUTHENTIC COPY. *Now,* he tells us, as we have seen above in his answer to Bishop Burgess, that the assertion, that *Marcion's* Gospel was a copy of St. Luke's, was merely an invention of the wicked *Orthodox,* for the purpose of fastening upon the unoffending *Marcion* the charge of falsifying Scripture, on the ground of the great dissimilarity

dern times." He allows, also, the errors of this heretic to have been extremely gross; and that

---

between his copy and St. Luke's Gospel; whereas *Mr. Belsham* assures us, that *Marcion*'s evangelium was a Gospel of his own composition, never intended to pass for a copy of St. Luke's, nor even asserted by him to be a copy of that Gospel. — Thus we see it is never too late to learn. And that, which had been repeatedly pressed upon *Mr. Belsham*, and the Unitarians, (but in vain,) as a reason, why nothing *could* be inferred, as to the genuineness of any part of the Gospel of St. Luke, from what was or was not in the Gospel of *Marcion*, is now brought forward by *Mr. Belsham*, as an important discovery, to the irreparable disgrace of the *Orthodox*; who, it seems, have hitherto been contending that *Marcion*'s was designed to be a copy of St. Luke's Gospel! I sincerely wish *Mr. Belsham* joy of this DISCOVERY: and, at the same time, of its unavoidable result; namely, that we can draw no conclusion affecting the genuineness of the narrative of the miraculous conception in St. Luke's Gospel, from the non-existence of this narrative in a Gospel, which did not affect to be a copy of the Gospel of St. Luke.

However, on looking again into *Mr. Belsham*, I find we orthodox are not to have the pleasure of his company throughout the entire of the argument. He has travelled with us through the premisses, but he stops short, and is absolutely *restive*, at the conclusion. Indeed, he seems to think, that the conclusion *against* the genuineness of the first two chapters of St. Luke's Gospel is as fairly to be derived from the supposition that *Marcion*'s Evangelium was *not* a copy of that Gospel, as from the supposition that it *was*. Perhaps he may be right upon this head. But we must let his reasons speak for themselves. Here, I apprehend, I shall again surprise my readers not less than before. After having made the various concessions, quoted in this note, and in the text above, together with many others, as to the arbitrary nature of the formation of *Marcion*'s Gospel, especially as to his

"he took the liberty of LEAVING OUT, from his copy of the Gospel," (as well as from his Apos-

---

expunging whatever did not correspond with his theories, which are admitted to have been extravagant and absurd, and with which, by the bye, the human birth of Christ under any circumstances was totally incompatible, — our author proceeds to say, — "And, *though it is reasonable to admit, that Marcion* LEFT OUT *of his Evangelium some passages,* WHICH WERE UNFAVOURABLE TO HIS SYSTEM, there is *no proof* that he INSERTED any thing, which he did not believe to be authentic." And thus, having endeavoured to clear this Gospel of the charge of the INTERPOLATION *of false matter,* he concludes that, "*upon the whole, there is no reason to believe, that the account of the miraculous conception was found in that copy of Luke's Gospel which Marcion used.*"! Here now is the consummation of this most wonderful of all the arguments, that either the author of the *Elements,* or even his critical and logical compeer MR. GILCHRIST, has accomplished. *Marcion,* who was in the habit of "LEAVING OUT" what he did not approve in the Gospels from which he selected, *could not* have *left out* the account of the miraculous conception, if it was in that copy of St. Luke's Gospel which he used. Very well: why not? He could not have left this out, — BECAUSE, "*there is no proof, that he* INSERTED *any thing which he did not believe to be authentic.*"! — He TOOK AWAY many things it is true; but he did NOT TAKE AWAY *THIS:* BECAUSE, HE MADE NO UNAUTHORIZED *ADDITIONS.* Or, to put it in a still shorter way: *He did not take away* THIS; BECAUSE, *although he took away whatever he chose, he* ADDED *nothing!* Learners, undoubtedly, in the elements of numbering, are in the habit of looking to *addition* as the PROOF of *subtraction.* — Really these things can only be laughed at. And, yet, such are the arguments which, in the nineteenth century, the advocate of Revelation is doomed to combat in defence of the *integrity of the sacred text!*

I did think, that I had done with *Mr. Belsham,* on the

tolicon,) "*those passages from which it might be inferred, that Jesus was a missionary from*

---

subject of this note. But he furnishes matter almost inexhaustible. There is a *variety* in his views of any one subject, that renders it impossible to do him justice, by any thing short of the actual perusal of his productions. And, in truth, unless from direct inspection, the reader cannot easily be brought to *credit* the perpetual self-contradiction, and direct violations of *known truth*, which openly and glaringly accompany the movements of his pen, on all subjects connected with the Unitarian question. We have seen him, both in the course of this note, and in the quotations from him in the text, earnest to vindicate *Marcion* from the charge of corrupting St. Luke's Gospel, on the ground of his not having designed or pretended his Gospel to be a copy of St. Luke's: and we have seen him ascribe to the invention of the *malevolent Orthodox* this unfounded imputation of *Marcion*'s having professed to copy Luke's Gospel; whilst, as he is eager to prove, *Marcion* had really compiled a Gospel of his own, which had not Luke's for its model. We have, undoubtedly, at the same time, seen that *Mr. Belsham* himself and his associates have been the persons, in modern times, the most anxious, and the most interested, to support the opinion that *Marcion*'s Gospel was a copy of St. Luke's. This, however, was maintained by *Mr. Belsham*, on other occasions, at a distance of time which might permit him to forget what, as it had not truth or knowledge for its foundation, might easily be forgotten. But, will it be credited, that, in this very publication, in which he maintains *Marcion*'s Gospel *not* to have been a copy of St. Luke's *nor pretended* to be such, and charges the contrary supposition against the Orthodox as a gross calumny, he himself supports this very supposition with all his might? I must quote him, for I cannot expect otherwise to be believed. "Since *Dr. Priestley*, and others after him, have appealed to MARCION'S COPY OF THE GOSPEL OF ST. LUKE," (we see who the ill-minded *orthodox* are, that have

the Creator of the world and the God of the Jews," &c.—"passages" (in a word) "which were

---

viewed *Marcion*'s Gospel as a supposed copy of St. Luke's,) "as *an authority for the omission of the account of the miraculous conception of Jesus Christ*, it is astonishing to observe," (a very astonishing thing, indeed,) "with what incredible pains learned men have collected together the virulent abuse which the *ancient* orthodox writers have heaped upon that famous heretic," (*all* heretics are *famous*,) "for corrupting, as they call it," (certainly a very uncivil name to give it,) "the *genuine Scriptures*; that is, in other words, for using a different, and, *in some respects, as impartial and well-informed critics acknowledge, a more correct copy than themselves.*" (*Discourse*, &c. p. 117.) Here, then, we find ourselves back again on the old ground. *Marcion's* WAS a copy of St. Luke's Gospel. *Dr. Priestley* said so, and has turned this to account against St. Luke's canonical Gospel. His followers said the same. *Mr. Belsham* said, and now re-says, the same. The *Orthodox*, so far from affirming this, say that it differs so widely from St. Luke's Gospel, that it cannot reasonably be believed to be a copy; and have actually had the baseness to proceed upon the ground of ecclesiastical history, and have quoted the reports of the ancient historians, who alone report any thing upon the subject. *Mr. Belsham* also concurs; he says that *Marcion* and St. Luke are *so unlike*, that nothing but the *calumnies* of the Orthodox could ever have given rise to the notion that the Gospel of the one was meant to be given *as a copy* of the other; for that it was quite a distinct Gospel. Yet, at the same time, (with a rapidity of counter movement, that leaves BRESLAW or the *Indian jugglers* at immeasurable distance,) this Gospel of *Marcion*'s was not only, as *Dr. Priestley* says, "*a copy of the Gospel of St. Luke*," but, *Mr. Belsham* assures us, "as impartial and well informed critics acknowledge, a more correct copy" than any of those early Fathers, who have given us an account of *Marcion*, possessed themselves. [Indeed, if I mistake not, *Mr. Bel-*

unfavourable to his system." (Appendix to *Mr. Belsham's Discourse, March* 31. 1814, p. 121—128.)

---

sham has somewhere gone nearly the length of saying, that it was a more correct copy of Luke than Luke himself ever wrote. His habits of controversy with *Irish* professors possibly led him to this view of the subject.] But, extraordinary as all this is, when taken together, the whole that is extraordinary has not yet appeared. Who are the "impartial and well informed critics," that "acknowledge" the superior correctness of *Marcion*'s copy to that which the orthodox Fathers possessed? He tells us, that they are *Michaelis* and his *Annotator:* and refers us, at the foot of the page, to the exact passages, viz. "Marsh's Michaelis, vol. iii. part i. p. 271; part ii. p. 159." Now, what do these writers say? Precisely, and unqualifiedly, the *opposite*, word for word, of that, for which *Mr. Belsham* has claimed their support. The words of *Michaelis* are these. "St. Luke's Gospel alone was admitted by *Marcion*, who *made, however, many alterations in it, so as to render it more suitable to his own system.* But *not all* the alterations in *Marcion*'s copy are to be considered *as wilful corruptions*, for several of them are nothing more than what modern critics call various readings." *This* is the WHOLE of what *Michaelis* has said upon *Marcion's Gospel*, in the place referred to. The entire of the observations by *Michaelis's Annotator*, is too long to quote. But the reader, on referring to it, will find, that *Dr. Marsh*, after speaking of the vast difference between *Marcion*'s Gospel and that of St. Luke, proceeds, in refutation of the opinion that the one was a wilfully corrupt copy of the other, to observe;—"That *Marcion* used St. Luke's Gospel at all, is a position, which has been taken for granted, without the least proof. *Marcion* himself never pretended, that it was the Gospel of St. Luke, as *Tertullian* acknowledges," &c. "It is probable, therefore, that he *used some apocryphal Gospel*, which had much matter in common with that of St. Luke, but yet was not the same."

Thus, then, we have, from an authority which must be decisive in our argument with the *Editors* of the *I. V.* being the authority of the *principal Editor* himself, under whose forming hand this Unitarian Version has been fashioned, the full admission of all that can be required upon this subject. It is of little consequence, that what is here admitted, is the most direct possible contradiction to all that this head *Editor* and his subalterns have hitherto maintained; and main-

---

In support of this he refers to *Griesbach*, and to *Lœffler*, both of whom maintain, that *Marcion*'s was not, nor was pretended to be, a copy of St. Luke's Gospel.—Thus, then, to show, that *Michaelis* and *Dr. Marsh affirm, that Marcion* used a more correct copy of St. Luke than the orthodox Fathers, he produces the former, as saying, that *Marcion wilfully* corrupted Luke, although ALL the alterations he made in Luke's Gospel ought not to be pronounced *wilful corruptions:* and the latter as saying, that the difference is so immense, that *Marcion could not* have intended to give a copy of St. Luke, but *must have used some apocryphal Gospel.*

Thus are unlearned Unitarians abused by this writer, whom they refer to as their oracle. And, unfortunately, as Unitarians, in general, read none but the writings of Unitarians, he is enabled to abuse them in this manner, without the danger of detection. The truth is, the more I have been obliged to examine of this writer's productions, the more I am satisfied that he is not to be trusted to in a *single quotation.* I have often been obliged to feel the force of the position, that the *religion of modern Unitarians is not the religion of* TRUTH. No writer impresses this sentiment more strongly upon my mind, than that one who styles himself a *Calm Inquirer.*—The thing is shameful and disgusting.

tained, as the *essential ground* of their rejection of the first two chapters of Luke: nor is it of the smallest consequence, that, by the application of that miraculous *logic*, by which the author of the *Elements* has already wrought such wonders, he has contrived to arrive at the very conclusion, which his premisses directly overturn. The grand point stands admitted, — that *the Evangelium of Marcion was not a copy of the Gospel of St. Luke, nor intended as such.* We shall, therefore, I trust, now that so much light has broken in upon the *Editors*, and that the facts of Ecclesiastical history are coming by degrees somewhat within their view, hear no more of the want of the first two chapters in *Marcion's* copy of St. Luke's Gospel, *there having been no such copy.* And, as little, I trust, shall we hear of the want of the first two chapters in the *Ebionite* copy of St. Matthew's Gospel, there being as little reason to pronounce that any such copy of that Gospel ever existed. Those, who may have been weak enough to reject the history of the incarnation of our blessed Lord from the gospels, on the assurances of these critics, may now see what guides they have followed: yet, to such as by false lights have been led to make shipwreck of their faith, it will be but a poor compensation to discover, that it is to the ignorance of those who promised a safe steerage, they owe their misfortune.

To bring this subject to a close, I shall here lay before the reader the one grand sweeping argument of the prime champion and leading *Editor* of the Unitarian Version, whereby the histories of the miraculous conception are at once banished from the genuine gospels of St. Matthew and St. Luke. It has been already quoted in the last note (see page 283.), but it deserves to take a station here also. "The *Ebionite* gospel of Matthew and the *Marcionite* gospel of Luke did not contain these accounts: and both those sects maintained their own to be the uncorrupted, unmutilated copies of these evangelical histories." Now, after what has been said, the reader will, I apprehend, be prepared to follow me in saying, that in this whole sentence, whose object is at once to expunge four chapters from the gospels, in the hope of excluding the doctrine of the Incarnation from the New Testament, there is *not a single clause, that has the slightest foundation in fact.* That there was a *Marcionite* Gospel of Luke, and, still more, that the *Marcionites* maintained their gospel to be an uncorrupted unmutilated copy of Luke's history, are statements, now *admitted* by their very propounders to be utterly false. No less false have we shown the corresponding statements * respecting the *Ebionite* copies, whether

* We may here defy the *Calm Inquirer*, and his brother *Editors*, together with all the *Unitarian Missionaries*, (north,

these gentlemen admit them to be so or not. And, therefore, with these heretics and their absurd admirers of modern times, we need for the present take no further trouble, on the subject of the genuineness of the Evangelical narratives of the miraculous conception: and shall

---

south, east, and west,) to adduce a single passage from any ancient writer, in which the truth of *Mr. Belsham*'s statement above given, respecting the *Ebionites*, receives support; namely, *that this sect maintained its Gospel to be an uncorrupted and unmutilated copy of St. Matthew.* He has already admitted that he had averred the like *untruly* of the *Marcionites.* He has not dealt *less untruly* by the one than by the other. The fact is, that, of the two, there is even more colour for making the assertion, in the case of the *Marcionites*, than in that of the *Ebionites.* A passage of *Tertullian*, (*Adv. Marcion*, lib. iv. cap. v.) misunderstood or misrepresented, might be drawn in to furnish some *pretence*, (as indeed it has been so used,) for the position, that the *Marcionites* averred their Gospel to be a copy of St. Luke's. But, they will find it difficult to discover any passage in the writings of the ancients, from which it can fairly be inferred, that the *Ebionites* affirmed their Gospel to be a copy of St. Matthew's. (*Epiphanius*'s assertion, (*Hæres.* 30. § 13.) that the "*imperfect, spurious*, and *mutilated*" copy of the Gospel, which the *Ebionites* had, was *spoken of* as κατὰ Ματθαῖον, would not of itself prove that the *Ebionites called* their Gospel a copy of St. Matthew's; but when coupled with the words, Ἑβραϊκὸν δὲ τοῦτο καλοῦσι, it loses all its force, since the testimony goes to show, that the *Ebionites* themselves called it the *Gospel of the Hebrews*, however it might in common use have received the former appellation. And we have already seen, that the Gospel, from which the *Ebionites* formed theirs, bore, on the face of it, the declaration, that it was composed by the Apostles at large.

now take our leave of them on this head, simply premising this one observation; that, if all, that this extravagant and unfounded sentence contended for, were true, it would avail nothing for the purpose for which it is designed, so long as it is notorious, that the very earliest proof we have, of the *non-existence* of the narratives of the miraculous conception in the respective gospels of these heretics, is *much later*, in point of time, than the * date to which we can carry up, *be-*

* *Campbell* has well remarked, (*Four Gospels*, &c. vol. iv. p. 21.) that "the *old Italic* translation and the *Syriac* were probably made before the *name* EBIONITE was known in the church." He might, of course, have made the like assertion of the *name* MARCIONITE also. At all events, it may be made, without much hazard, with respect to those *Ebionite* and *Marcionite* GOSPELS, which are brought forward in opposition to the received Gospels of St. Matthew and St. Luke. The great antiquity of those VERSIONS, the *Editors* themselves, (as, indeed, there can be but one opinion upon the subject,) have freely and fully admitted in their *Introduction*, pp. xv. xvi. And they have truly added, that the value of these very ancient versions is immense, as being made, of course, from manuscripts of the highest antiquity. All this however is forgotten by the *Editors* and their *Calm Inquirers*, when they come to compare the *Ebionite* and *Marcionite* COPIES (as they call them, *copies of what?*) with the *Manuscripts of the Gospels which now exist*. The *Ebionite* and *Marcionite* copies, "are much older than any of these," they say. Well, but, how much older were they than the manuscripts from which the *Syriac* and OLD ITALIC *versions* were made? They do not tell us that. Or how much older were they than the manuscripts from which our present *Alexandrian*, *Vatican*, *Parisian*, and *Cambridge*, or, generally speaking, from which our present oldest manuscripts were made?

yond question, the existence of the narratives in the genuine gospels of St. Matthew and St. Luke.

They do not tell us that neither. But again, HOW old are these *Ebionite* and *Marcionite* COPIES? And WHERE are these copies? The answer is — *They do not exist: and we know nothing either of their existence or their contents, but what we learn from the writings of the Fathers.* Well then, it is plain, we can argue about their existence and their contents, only from what the FATHERS tell us.

Now, as to the *Ebionites*, who is the first that informs us that they had a Gospel, which wanted the history of the miraculous conception? *Epiphanius* is, by the confession of the *Editors*, the earliest writer who has said so, or, rather, he is the only early writer who has said so; as *Dr. Laurence* has proved, in refutation of the *Editors*, who seem resolved to have an Ecclesiastical history of their own, as well as a New Testament, and have in defiance of fact produced *Jerome* as a joint authority with *Epiphanius*. Well, then, about the middle of the *fourth* century, we have an account of the existence, AT THAT TIME, of an *Ebionite* Gospel, called by some the Gospel of Matthew. and in this the first two chapters of Matthew were not found. Is this Gospel, *so wanting these chapters*, traced back by this or any other writer to an earlier period? No. Well, this is to supplant the genuine copies of St. Matthew's Gospel established by decisive proofs for more than two centuries before. (See pp. 436—456. and especially p. 446. of vol. ii.) It is to supplant the Gospel which *every* existing unmutilated Manuscript, and *every* ancient Version, whatsoever, attests to have been the Gospel received in the Christian church from the beginning, and to which the writings of the Fathers uniformly bear the like attestation.

Again, respecting *Marcion*'s evangelium, or *supposed* copy of St. Luke, from whom have we the earliest account of this Gospel, as being defective in the account of our Lord's nativity? From *Irenæus*, very near the conclusion of the second

So that, in every possible way, in which we can view the matter, the proof, which the Unitarians

---

century, which *Lardner* justly fixes for the time of that Father's writing his *Five Books against Heresies*, in which he notices this fact concerning *Marcion*'s Gospel. Here, then, about the conclusion of the second century, and not to any earlier period that we know of, can we fix, as an *ascertained* fact, the existence of a copy of the *Marcionite* Gospel, wanting the account of the Nativity. Indeed, *Marcion* himself, by the best accounts, flourished not until near the middle of this century. So that, even supposing *Marcion*'s copy, as described by *Irenæus*, to have remained unaltered from its first composition by that heretic, we see that we cannot in any way presume on the existence of it at a period earlier than about the middle of the second century; and even this, *gratuitous*, as to its being, in the time of *Marcion*, what it was found to be when *Irenæus* wrote against it.

What, then, has become of the *antiquity of Marcion's* COPY OF LUKE, *wanting the first two chapters of that Gospel?* And still more, as we have seen, what has become of the *antiquity* of the *Marcionite* COPIES OF MATTHEW, *wanting* likewise *the first two chapters of this Evangelist?* We cannot, with *certainty*, speak of the one, as earlier than the *latter part of the second century;* nor of the other, as earlier than the *middle of the fourth century.* And is this, after all, the boasted *antiquity* of the DOCUMENTS, before which, even admitting them to be designed as copies of the Gospels whose names have been ascribed to them, all the copies and proofs of the genuine Canonical Gospels which are to be found in the existing *Manuscripts*, *Versions*, and *Fathers*, and which the *Manuscripts*, *Versions*, and *Fathers*, UNANIMOUSLY sustain, are at once to vanish! Productions, which are not copies, even if they had antiquity; which have not antiquity, even if they were copies; and which, even if they both were copies and had antiquity, the very persons who produce them discredit, by rejecting in every part but

labour to advance against the chapters in question, is simply a proof of their desire to get rid of them, at all hazards, and against all evidence, because they are resolved not to believe the facts which these chapters contain.—Why will not the

---

that for which they adduce them; seem not exactly the authorities on which sober and well-intending Christians would rely, in settling the canon of true Scripture; and of course mark, pretty plainly, the character of those persons who would thus employ them.

As to the unquestionable antiquity of the canonical Gospels of St. Matthew and St. Luke, containing as they do at present the chapters relating to the miraculous conception, it must be unnecessary, after the writings of *Lardner*, *Michaelis*, and *Less*, to make any observations. To this last writer, being now placed within the reach of the English reader by *Mr. Kingdon*'s translation, I would refer particularly at page 89., of the *Authenticity, &c. of the New Testament.* — Having mentioned this writer, I cannot, although it is not necessarily connected with the present subject, omit to direct the reader's attention to his able and important observations upon the value of *Irenæus*'s testimony to the genuineness of the books of the New Testament, to be found at page 115. of the work just cited. — I am the more desirous to do this, because especial pains have been taken (as may be seen at p. 121. of the *Answer to Bishop Burgess*, already noticed,) to disparage the authority of this early and venerable Father, on account of the illustration, which he has fancifully applied to the fact of the existence of but four Gospels. The reflections of a serious and impartial inquirer after truth will hereby become contrasted with the light and presumptuous petulance of modern unbelievers, whose great pleasure it is to make a mock of serious things and serious persons; and to whom one of the smallest objects of regard manifestly appears to be, *the truth as it is in Christ.*

Unitarian critics learn to distinguish between the *authenticity* and the *credibility* of the writings of the New Testament? Or, rather, I should say of *some* of them *, why will they *purposely confound* them?

* The strong language, which, here, and in many other places, I have been forced to employ, in my observations upon Unitarian writers, I wish to be considered as designed to apply only to Unitarians of a certain class: such Unitarians as correspond to the description given of *UNITARIANS* by *Mr. Belsham*, in his *Review of Mr. Wilberforce*, and in his *Calm Inquiry*; such, in short, as may be considered proper and perfect specimens of what the unqualified culture of Unitarian principles can effect. There are writers bearing the same denomination, who are of a very different order indeed; and who have not so devoted themselves to the objects of a party, as to have turned their backs upon every thing like sober and conscientious investigation, and, indeed, upon all the decencies usually observed in the treatment of serious subjects, but particularly in the discussion of religious truths. Such writers as *Dr. Estlin*, *Mr. Frend*, and *Dr. Carpenter*, staunch as they are in the support of the fundamental Unitarian principle, I should feel concerned, indeed, to be supposed to confound with writers in whom the love of truth seems to have completely yielded to the pride of party. I should be sorry to be supposed to mix such men with *Mr. Gilchrist* or the *Calm Inquirer*. *Dr. Carpenter*, (*Unit. the Doct.* &c. pp. 353, 354.) has made the distinction in treating of the introductory chapters of St. Luke, which I have pointed to above. And he very fairly observes; "As to the external evidence against the genuineness of the Introduction, it appears to me very slight. We have *only* the judgment of *Marcion*, who lived, however, in the early part of the second century, without knowing the grounds of his judgment, to enable us to ascertain its value." Again, as to the internal difficulties in this part of St. Luke, he admits,

The next point, which I am called upon to defend, in the *Remarks upon the Unitarian Version*, is the observation (to be found at pages 423. and 427. of the second volume), on the inconsistency of the *Editors*, in *rejecting the first chapters of St. Matthew as spurious, because they represent Herod as still living, at the time when Christ was born; and at the same time admitting, as unquestionable, the Gospel of the* EBIONITES, *which pronounces Herod to be living so late as thirty years after our Lord's nativity.* This, the *Editors* pronounce, through their *Calm Inquirer*, to be a mere "cavil unworthy of a man of sense," &c. (*Address*, p. 11.) My observation concerning the Ebionite gospel was grounded upon that, which the *Editors* not only concede, but contend for; viz. that the *Ebionite* gospel

---

that "there is only one of them which can weigh much against *the great body of external evidence.*" This difficulty he endeavours to show may be removed by a particular explanation, conformed to his own Unitarian views; but the difficulty itself existed only in reference to the Unitarian hypothesis. Here, however, although he reasons as might be expected from a person holding his opinions concerning the nature of Christ, he does not deny plain facts; he does not scoff at the weight of evidence, in its own nature irresistible to a fair mind; nor does he exalt the heretic *Marcion* upon the ruins of the mass of MSS. Versions and Fathers, that sustain the introductory chapters of Luke, merely because this heretic may be turned (dishonestly) to account in favour of the Unitarian cause.

began with these * words, "In the days of *HEROD KING OF JUDEA*, John came baptizing," &c.

* Ἡ δὲ ἀρχὴ τοῦ παρ' αὐτοῖς εὐαγγελίου ἔχει· ὅτι Ἐγένετο ἐν ταῖς ἡμέραις ΗΡΩΔΟΥ ΤΟΥ ΒΑΣΙΛΕΩΣ ΤΗΣ ΙΟΥΔΑΙΑΣ, ἦλθεν Ἰωάννης βαπτίζων βάπτισμα μετανοίας ἐν τῷ Ἰορδάνῃ ποταμῷ, ὃς ἐλέγετο εἶναι ἐκ γένους Ἀαρὼν τοῦ Ἱερέως, παῖς Ζαχαρίου καὶ Ἐλιζάβετ, καὶ ἐξήρχοντο πρὸς αὐτὸν πάντες. *Epiphan. Hæres.* 30. § 13. "The beginning of their Gospel was this: '*It came to pass in the days of HEROD THE KING OF JUDEA*, that John came baptizing with the baptism of repentance in the river Jordan; who was said to be of the family of Aaron the High-Priest, the son of Zacharias and Elizabeth, and all people went out after him.'"—The learned *Michaelis* says, of "this strange historical blunder, which makes John Baptist preach in the time of *Herod King of Judea*, who had been dead nearly thirty years, when John began to preach;" that the passage appears to have been fabricated, by an absurd composition of two different passages in St. Luke's Gospel, namely, chap. i. 5., and iii. 1, 2, 3."—And, "in like manner," he says, "the words βαπτίζων βάπτισμα μετανοίας ἐν τῷ Ἰορδάνῃ ποταμῷ, appear to have been put together from Mark i. 4. and Matth. iii. 6." (*Marsh's Michaelis*, vol. iii. part 1. p. 179.) The objections made to these observations of this acute inquirer are destitute of weight. The magnitude of the blunder is a weak ground indeed; it only affords privilege to ignorance. And the selection from various Gospels can create no difficulty, where the document itself is, as we have already seen (and as is contended for by *Michaelis*), formed by compilation. Indeed, the very passage before us is, in itself, a decisive proof of this: unless it can be said, that *John's being the son of Zacharias and Elizabeth*, &c. is to be found in St. Matthew's Gospel, and therefore need not be supposed to be derived from that of St. Luke. A favourite hypothesis is a great enemy to impartial investigation. And the theory of a *common Hebrew document* has interfered more than it ought with many important truths affecting the Gospels. On this subject I am unwilling to say more. I could wish not to be compelled to say so much.

But, they say, this is easily explained: for that "some early transcriber had erroneously written *JUDEA*" for *GALILEE*; and so the *cavil* is disposed of.

Now, *similar* as these two words are, (*so similar*, indeed, that the very persons, who cannot admit that ΘC could have passed into OC by any error of transcribing or otherwise, are quite satisfied, that the similarity of these must have led to the substitution of the one for the other,) yet, one thing has been forgotten, which very much weakens the force of this argument from resemblance; namely, that the word *KING*, *also*, must have been by the early transcriber erroneously written for *TETRARCH*. The matter, we see, is accounted for by "a slip of the pen,"—the way in which whatever plain and palpable errors arise (*i. e.* on the side *of Unitarianism*), is properly to be explained. (See *Address*, &c. p. 14.) All this, perhaps, may be very well, so long as we consider the case of a *single* slip. If the transcriber had,

---

The 5th verse of the first chapter of St. Luke begins with the words, Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰουδαίας. The reader will judge for himself, whether the framer of the Gospel, described at the beginning of this note, had this passage in view. And he will be the better able to form his judgment, when he finds this very verse proceed to speak of Zacharias and Elizabeth of the family of Aaron, and followed by an account of the birth of John from these parents. St. Luke's is the only Gospel in which the full title, KING OF JUDEA, is given to *Herod*.

by "a slip," EITHER written *JUDEA* for *GALILEE*, OR *KING* for *TETRARCH*, however the *striking similitude* in each couplet may be supposed to have rendered this admissible; yet, it is too much to reckon upon *both slips at once;* and still more to reckon upon such a *coincidence* of slips, as should bring together *just the two words that consort;*—since, to have stumbled either upon *Herod* * *KING OF GALILEE*, or upon *Herod TETRARCH of JUDEA*, would undoubtedly have appeared somewhat awkward, to those used to the language of Jewish history concerning the kings and governors of those countries. No, no. There is no † mistake of transcribers. It is the

* That the general denomination of *King*, should be sometimes used for *Herod* who was the *Tetrarch*, where no formal designation was intended, and where no reference was made to the country which constituted his *Tetrarchy*, is a matter which may be conceded: the *Tetrarch* being the ostensible *Sovereign* or *Prince*, to which the term βασιλεὺς, in a loose sense of the word, might not improperly be applied. But, *in connexion with the country over which he presided*, I leave it for the industrious research of the *Editors* and all their *Calm Inquirers* to discover a single instance of the application of the title of KING to any one of the Tetrarchs who succeeded in the government of the divided dominions of *Herod the Great*. They will, if they can, produce an example of *Herod Antipas* being entitled *King of Galilee*, or of *Herod Philip* being entitled *King of Iturea and Trachonitis;* and it will be still better, if they can produce an example of either of them, entitled *KING OF JUDEA*.

† In addition to the great improbability of the *two chances*, in the errors of transcribing, just *falling together*, so as to make a *concordant whole*, we have, also, to consider the

plain direct blunder of a garbled document, which was the production of an age far removed from

---

great unlikelihood, of the transcriber having made this double error, or indeed any error, in the *very first sentence* of the document. *In longo sermone*, it is true, the *quandoque bonus dormitat* may be allowed to the transcriber more reasonably even than to the poet. But that he should nod, or rather I should say, dream, in the very first sentence, is not quite so credible. It might as well be said, that the *title* itself was given wrong, by an error of the transcriber; and that by a mere slip of the pen, the words "*Gospel according to St. Matthew*," placed at the head of a document to be transcribed, were changed into "*St. Paul's Epistle to the Romans*." It will be remembered that the sentence in question is not only the first sentence in this *Ebionite* document, but that it is designed to mark the *exact date* of the transaction, with which the history contained in this document commences; to specify the precise time of the grand event, to which the whole history relates. So that, if there were any one sentence in the entire, in which the transcriber might be supposed completely secured against the danger of mistake, it must be this. It was the first; and it was the most important.

The historian says, as *Mr. Belsham* informs us, that it was in the days of *Herod the* TETRARCH OF GALILEE, that John began to baptize. The transcriber, as *Mr. Belsham* also informs us, has, by an error of his pen, fixed this event in the days of *Herod the* KING OF JUDEA. And the same critic, who informs us of these two things, at the same time assigns what affords a reason for the carelessness, that could have led to this error. For, he adds (as we see above), that no child who was taught to read could mistake Herod the king, OR (for he is very desirous to confound them) Tetrarch of Galilee, who was living at the time of our Lord's crucifixion, for *that* Herod, who died in the reign of Augustus, and who was the father of Herod the Tetrarch. Here, then, we have an excuse for the transcriber. He must have

the time of which it treats; and in which we have seen enough of blundering already at pages 279. 280., to reconcile us to any *degree* of it, that might be exhibited in addition.

The *Editors*, indeed, through their *Calm Inquirer*, go on to say, "that no child that was taught to read, ever mistook Herod the king, or tetrarch, of Galilee, who beheaded John, and who was living at the time of our Lord's crucifixion, for that Herod who died in the reign of Augustus, and who was the father of Herod the Tetrarch:" and they conclude with exclaiming against the attempt "to *impose* by such miserable sophistry." The "*sophistry*" consists in simply *stating* the blunder, which, it is confessed, appears on the face of this *Ebionite* document: and the refutation of it lies in asserting the blunder to be * *so great*, that it is *impossible* it

---

been perfectly at ease upon the subject. It must be a matter of indifference, whether he wrote *Tetrarch of Galilee*, or *King of Judea*; because *any child* could correct the error. The event would itself determine the date; contrary to what we have been weakly supposing in this note, that the date was intended to determine the event.

* In truth there is a solution of the problem, that reduces somewhat the extravagance of the blunder; and although it must still leave the result, fatal to the authority of this *Ebionite* document, from the grossness of the anachronism which cannot be done away; yet it affords some slight apology for the lapse, in addition to that which distance from the date of the event so obviously supplies. But I leave it to the admirers of these *Ebionite* compilers, to make the dis-

ever could have been made: and so, the *two slips* of the transcriber's pen come in, aided by the *great similitude* between the words *JUDEA* and *GALILEE*, and between the words *KING* and *TETRARCH*.

But, what will the *Editors* and their *Calm Inquirer* say, if I produce them an instance, of this *impossible blunder* having been *actually* made, two hundred years before the time, at which we have any proof of the existence of the *Ebionite* gospel, in which this passage is found: and this, not by a *child who had not yet learned to read*, but by a *great philosopher*, of whose arguments, or rather of whose blasphemous sneers, against the divinity of our Lord, our Unitarian critics have not unfrequently availed themselves; and by a philosopher, who had called to his aid the most learned Jews of his time, to enable him to compose his *True Word*, in opposition to the gospel. I mean no less a person than the celebrated CELSUS; who, whatever the illiberal orthodox may think of him, will surely not rank low in the opinion of such Unitarians as the *Editors* and the *Calm Inquirer*; and who, it is to be presumed, the modesty of these gentlemen will lead them to admit, pos-

---

covery, of what may tend, in some degree, to repair the credit of their favourites; although it cannot set up the authority of their document.

sessed more of knowledge and talents than they can collectively lay claim to. Now come we to the IMPOSSIBLE BLUNDER.

"It was given out by Jesus, that Chaldeans were moved, at the time of his birth, to come and worship him as a God, when he was but a little child, and that this was told to HEROD THE TETRARCH (ΗΡΩΔΗ ΤΩ ΤΕΤΡΑΡΧΗ τοῦτο δεδηλωκέναι), who issued out an order to have all killed," &c. What is *Lardner*'s remark upon this? See his *Works*, vol. viii. p. 21., where the reader, who may not have *Origen*'s book to refer to, will find the passage here quoted. This learned writer, and truly *Calm Inquirer*, whose errors even can never do away the respect that is due to the man, thus observes, "I would here make two remarks upon *Celsus* mistaking (Herod) *KING OF ALL JUDEA*, in whose time Jesus was born, for his son Herod, *THE TETRARCH OF GALILEE*. First, we see the great difficulty, of *any writer*'s taking upon himself the character of a more early age than that in which he lives, without committing some great mistakes."—"Secondly, since *so learned a man* as CELSUS, about the *middle of the second century*, has made *such a blunder* in history, the Christian writers of the same age or later ought not to be too severely treated for any mistakes of the like kind."

I will now leave the *Editors*, and their *Calm Inquirer*, to settle the remainder of this subject

with *Dr. Lardner:* on whom, of course, the charge of "*miserable sophistry*" must fall, if they be right. They say, that even a child, *provided* he had learnt to read, *could not* have made this blunder; and that it is an attempt to "impose upon" the reader by "miserable sophistry," to pretend that he could. *Dr. Lardner* says, that even a *learned philosopher*, not far removed from the time of Christ's birth, *could* make such a blunder, and assigns for the assertion no other reason, than that such a person *has* made it.

It must be confessed, indeed, that *Celsus* has made some *other* blunders; which may, to the Unitarian critics, with whom we are concerned, appear to the full as objectionable, as that which we have just noticed: so that, from the repetition of his blunders, they may be led to object to him as a fair example on the present question. The blunders, to which I allude, are his references to the accounts of the miraculous conception, contained in the introductory chapters of Matthew and Luke; which would, of themselves, be sufficient to establish the early and unquestioned existence of those chapters. This is a species of blunder, which these Unitarian critics cannot easily forgive. We have already at pp. 436—439. of the second volume, observed upon the evidence, derived from *Celsus*, to St. Matthew's narrative of the miraculous conception. The confirmation, which he affords to that contained

in St. Luke's Gospel, may be seen in *Lardner*; to whose *Works* (vol. viii. pp. 6—68.) I refer the reader for full satisfaction concerning the value and extent of the hostile testimony of *Celsus*.

Two or three points, of those adverted to in the REMARKS ON THE UNITARIAN VERSION, yet remain to be noticed, together with the observations, which have been made upon these, by the *Editors* through their *Calm Inquirer*. The points alluded to are to be found at pp. 428—435. of vol. ii. These sheets, however, have already so far exceeded the intended bounds, as necessarily to preclude the further prosecution of this subject at present. But I am induced to regret this the less, because I conceive it to be desirable to present the whole of the animadversions upon the *Unitarians*, and their *New Version*, in one collective form, and in a separate tract, in which I shall have it in my power to enter more largely into the subject, than was practicable in the present work. For that tract I shall reserve what remains to be offered on the points to which I have alluded. Of these, the principal relates to the objection, raised by the *Editors*, on the ground of St. Luke's report of our Lord's age in the 15th of Tiberius, against the genuineness of the evangelical narratives of the miraculous conception. The examination of this topic is now the more important, as the chronological contradiction, which is here con-

tended for, has, in truth, become the forlorn hope of the *Editors*. From the arguments against the introductory chapters of St. Matthew and St. Luke, derived from the pretended *Ebionite* and *Marcionite* copies of these Gospels, they appear to have been for some time gradually receding, if we may judge from *Mr. Belsham*'s answer to *Bishop Burgess's Brief Memorial*, and other of their recent publications. In these, they seem to be preparing for themselves a retreat from the old favourite ground of the *Ebionites* and *Marcion:* and I cannot avoid indulging in the hope, that what has been offered in these pages will not tend in any degree to retard this retrograde movement. Now, as to the fastness to which they seem resolved to retire, for the purpose of making their last stand, I do not mean to take to myself much credit, and I trust it will hereafter appear that I make no boast, when I say, that I shall not find much trouble in dispossessing them of that. In truth, I must confess, that these critics have themselves supplied me with some aid towards the accomplishment of this object: insomuch that I am sanguine enough to expect, not only that I shall satisfy my reader of the truth of my positions, at pages 429. and 430. vol. ii.,—that the Editors have in their reference to *Lardner* confounded the true with the vulgar era of the nativity; and that they "have adduced the authority of *Lardner*'s name

in behalf of a position which *Lardner* has most triumphantly overthrown," — but, that I shall also convince him, that even the very showing of the *Editors* and their *Calm Inquirer* supplies sufficient data to evince, that St. Luke does not contradict the alleged date of our Lord's birth, as given in either of the narratives of the miraculous conception. And thus, by the arithmetical aid of the Unitarians themselves, I hope to be enabled to prove, even to their own satisfaction, that the contradiction of dates, which (as they tell us) has *compelled* them to reject four chapters out of the received canon of the gospels, does not exist; and that, therefore, they may, without the smallest offence to that *delicacy of conscience* which led them to reject these chapters, now replace them, fairly printed and stripped of their Italic stigma, in their new translation.—I trust, also, that, in return for the aid thus bestowed by the Unitarian *Editors*, in clearing the character of the gospels from the alleged appearance of chronological inconsistency respecting the birth of Christ, I shall have it in my power to render them some compensation, on another head, already remarked upon at pages 430. and 431, vol. ii.; by showing, that when they spoke of *Ephrem Syrus*, as "*a writer of some note in the sixth century*," they had better ground for the assertion than has been generally supposed: so that, if they did fall into any confusion respecting

this ancient writer, it was a confusion arising (at all events) out of a certain degree of knowledge; and the mistake is, therefore, not to be charged to that utter *carelessness*, which the *Calm Inquirer* would impute to the *Editors*, when he attributes it (as he has done in his *Address*, at p. 14.) to a mere "slip of the pen, or error of the press." The *Editors*, it will appear, have not been *quite* so thoughtless and negligent, as their own vindicator would represent them to have been, in preparing their *great work* for the public eye. The discussion of these, and other points, connected with the subject-matter of the *Remarks*, I expect soon to commit to the press. In the mean time, I comfort myself with the hope, that what has been already submitted, in this volume, will tend to throw some further light upon the nature of the Unitarian Version of the New Testament; upon the true character of modern Unitarians; and upon that of their system, and of the plans adopted for its promotion. And here, as I have done before, I must beg to be understood by my reader, as speaking of the *Unitarians* and their system, in reference to the description given of those who bear that name, by their chief advocate, *Mr. Belsham*. On all occasions, he professes to represent their sentiments; and, in that representation, the Body seem generally to acquiesce. To those who correspond not to *Mr. Belsham*'s description,

my observations are, of course, not intended to apply: and all such, who, individually, may feel cause to complain of the justness of those observations, as directed against Unitarians generally, must cast the blame upon him who has given them application, not upon him by whom they have been but conditionally pronounced. Opinions, shocking to every pious mind, revolting to every well informed understanding, essentially repugnant to Christian doctrines, and essentially subversive of Christian principles, have been promulgated by *Mr. Belsham*, and a few other individuals. These opinions I have laboured to expose; and have not scrupled, in strong terms (though in terms very inadequate indeed), to condemn. *Mr. Belsham* pronounces such to be the opinions of those whom he entitles *Unitarians*. It is for all, who do not maintain such opinions, to disclaim this title. Some, whom *Mr. Belsham* and his associates have so denominated, have already declined the honour intended for them in ranking them of this class. And I rejoice to have it in my power to announce, with respect to this island, that the imputation of Unitarianism has been disclaimed for the whole: and this, by an authority unquestionable on such a subject; the authority of a gentleman of distinguished respectability, who ranks high amongst the dissenting ministry of Ireland, and whose perfect acquaintance with the state of the Dissenters

throughout this country gives to his testimony in matters connected with the concerns of that body a decisive weight. From the testimony of this gentleman we learn, that there is *not one Unitarian congregation in Ireland.* I subjoin the letter * of *Dr. Bruce*, which announces a

* The letter of *Dr. Bruce*, above referred to, was addressed to the Editor of the *Monthly Repository*, in consequence of an article which had previously appeared in that Unitarian Journal on the subject of "*IRISH UNITARIANS.*" This article had exultingly announced the flourishing state of Unitarianism in Ireland; and had enumerated several ministers and congregations, decidedly Unitarian, throughout the island. The letter dated from Belfast, June 10. 1813, is as follows:—"Sir,—When looking into your Repository for Dec. 1812, [vii. 753.] I find my name introduced in a manner liable to misconception. It is one of those instances in which your readers are often misled by the usurpation of the title of Unitarians on the part of the Socinians. This is a continual source of confusion in your publication, and sometimes exposes it to the suspicion of disingenuity. As I accept of the denomination of Arian without subscribing to the creed of Arius, I shall take the liberty of addressing you as a Socinian, without insinuating that you adopt any opinions of Socinus which you disavow. The confusion arising from this equivocal use of the word Unitarian appeared of late very remarkable in your American correspondence: and, as you candidly corrected that misrepresentation with respect to America, I hope you will not refuse a speedy insertion of what I have to say concerning Ireland. I have a very general knowledge of the Dissenters of this country; and can venture to assert, that there is not one Socinian congregation in Ireland. In the Southern Association, one or two ministers and about a dozen of the laity may entertain such sentiments. In the Northern counties, which contain between 400,000, and 500,000 Presbyterians, including Seceders, I do not know of one minister who de-

fact that must be so gratifying to every Christian mind: and this I do, not merely for the purpose of

---

nies the pre-existence of our Lord, though I am intimately acquainted and connected with the most liberal divines of that body. The Methodists, Covenanters, Moravians, and Evangelical Societies, cannot be suspected of Socinianism: and the Quakers have of late been anxious to disclaim that doctrine."

Dr. Bruce, after noticing by name certain dissenting ministers, for the purpose of vindicating them from the imputation of Unitarianism, cast upon them in the article on which he animadverts, thus proceeds:—"The excessive spirit of proselytism, which actuates so many of your correspondents, is not always confined to the living. It is a favourite opinion among them, that Newton and Locke were Socinians. The evidence for this is brought forward in your Number for July, 1810, though, I think, little to the satisfaction of the writer himself. Sir Isaac Newton is claimed on the strength of *verbal* expressions, which he is said to have used to a Mr. Haynes. For the truth of this we are referred to a Mr. Baron, himself a Socinian, who says, that Mr. Haynes, from whom he had it, was the most zealous Socinian he ever knew; and therefore surely not an unexceptionable witness. For this quotation from Mr. Baron's tract, we are again referred to Mr. Lindsey's apology. This is slight ground for forming an opinion of the sentiments of so great a man, who wrote so largely on religion. As to the quotation from Sir Isaac's own writings, it might as well come from an Arian, or indeed from any Protestant, as from a Socinian." *Dr. Bruce* then proceeds, in considerable detail, and with unanswerable force of argument and evidence, to rescue the name of *Locke* from the stigma of Socinianism. He shows, not only that his explications of Scripture are inconsistent with the charge, but that he has himself in the strongest terms denied and repelled it: and he concludes his observations upon this subject, by pointing out Locke's manifest opposition to "modern Socinians on almost every article

showing that this country, happily, still remains uninfected by the poison of the Socinian or Uni-

---

of their creed." For example, "He did not believe Christ to have been a mortal man of the seed of Adam; he was neither a necessarian nor a materialist: he believed in the incarnation and miraculous conception, and in the separate nature and existence of the soul and body of Christ, and did not scruple to use the phrase, 'for the sake of Jesus Christ.'" (*Monthly Rep.* vol. viii. pp. 515—517.)

I regret, that space does not permit me to lay before the reader the whole of *Dr. Bruce*'s excellent observations upon this head. Joined with those of *Bishop Burgess*, and the remarks on the same point to be found in other parts of these pages, they supply what to every candid mind must appear demonstration, that *Locke*'s opinions were as far removed from those of the Unitarians, as the East is from the West. Before I advert to other points connected with the subject of this letter, it may be expedient to apprize the reader, that *Dr. Priestley*, the great patriarch of modern Socinianism, maintained that there was "no more reason why a *man* should be supposed to have an immaterial principle within him, than a *dog*:" and, therefore, from his total rejection of "the doctrine of a soul," he inferred "the divinity and the pre-existence of Christ" to be "contrary to reason." (See *Tracts in controv. with Horsley*, pp. 18, 19.) This will explain the force of *Dr. Bruce*'s observation in the clause preceding the conclusion of the passage last quoted from his letter.

I must subjoin a few words, here, to what Dr. Bruce has said upon this plan of *posthumous proselytism* (I may call it) lately adopted by the Unitarians. In addition to the names of *Locke* and *Newton*, they have been extremely anxious to claim that of *Clarke*, under various pretences. *Bishop Burgess* has abundantly shown (in his *Postscript to the Bible*, &c.) how little reason there is for ascribing to *Dr. Clarke* the Socinianised Liturgy, on which the Unita-

tarian heresy, and still enjoys that freedom from a pernicious contagion, on which, fifteen years ago,

---

rians ground their right to associate him with the favourers of Unitarian principles.—I have just seen a publication of *Dr. Mant*'s, in which additional light is thrown upon this subject. See the preface to his *Academical Sermons.*—It is, fortunately, not necessary, to adduce, from *Dr. Clarke*'s writings, proofs of his *anti-Socinianism*, with which they abound. *Dr. Lardner* has saved us that trouble. In his *Letter on the Logos*, in which he exerts himself to the utmost in the cause of Unitarianism, he asserts of *Dr. Clarke*, that he "cannot forbear saying, that his interpretations of texts are *generally false*, arising, as from other causes, so particularly from *an aversion to Sabellian or Socinian senses.*" (*Works*, vol. xi. p. 112.) So much for *Dr. Clarke*'s Socinian tendencies and Socinian Liturgy.

The attempt on the memory of *Dr. Watts* is, if possible, still more flagrant than any other instance of the Socinian exhumation of distinguished persons, who had lived and died in a Christian faith. In defiance of every existing production of *Dr. Watts*'s pen, in defiance of the most established notoriety as to his religious opinions, and in defiance of the testimony of those with whom he lived in daily and hourly intercourse, the Unitarians are now labouring to associate with their cause the name of that excellent and exalted Christian. It is in vain that proof is heaped upon proof; and that *Mr. Palmer* has lately adduced evidence, rationally irresistible, to show that *Dr. Watts*'s opinions remained through life opposed to every doctrine of a Socinian bearing; still it is contended, that, though *not Socinian*, and although, as *Mr. Belsham* admits, "he would, to the latest day of his life, have started from the imputation with horror;" that is, although he would have started with horror from the idea of admitting, or being supposed to admit, the mere human nature of Christ,—yet he might be a UNITARIAN (which shows the *very convenient* use of this title), and that although no

I offered my congratulations to the public, in the first impression of this work;—but, also, for the

---

written expressions of his can be produced, which favour *Unitarianism*, yet his last THOUGHTS were undoubtedly *Unitarian*. And thus is rudely, violently, and falsely, pressed into the service of the *worst form of the Socinian heresy*, the name of a man, who, it is admitted, would have started with horror from the imputation of a *Socinian* belief. In *Mr. Belsham's Memoirs of Lindsey*, the reader will find all that can be urged on the Unitarian side of the question respecting *Dr. Watts*'s opinions: and, in *Mr. Palmer*'s Tract, entitled, *Dr. Watts no Socinian*, he will find the complete refutation of *Mr. Belsham*'s arguments: and he will be the more confirmed in the admission of the completeness of that refutation, by the attempts which are made to answer it in the viiith vol. of the *Monthly Repository*; in which it appears, that, as in the case of Sir Isaac Newton, it is on the report made by a *Socinian* witness, of matter which cannot be produced, that the whole charge of *Dr. Watts*'s Socinianism exclusively rests. A *Mr. Baron* was *told*, by a *Mr. Haynes* (both zealous Unitarians), that he (*Mr. Haynes*) had heard from *Sir Isaac Newton* (what it does not appear that any other human being had ever heard from him) expressions indicating a disbelief of our Lord's *pre-existence*. And *Dr. Lardner* was *told* by a *Mr. Neal* (both zealous Unitarians likewise), that he (*Mr. Neal*) had heard from *Dr. Watts*, expressions indicative of certain *Unitarian* (THOUGH ADMITTED TO BE ANTI-SOCINIAN) sentiments: and, yet farther, that he had heard these expressions from *Dr. Watts*, in the presence of his friends of the family in which he resided, who "were greatly concerned to hear him talk" thus, (*Belsh. Mem. of Lindsey*, p. 220.) and who yet, at the same time, it appears, *never heard* these conversations, as we find it admitted in *Month. Rep.* vol. viii. pp. 716. 721. More proofs, we are assured, also, we should have, but that the above named Unitarians burned the papers

purpose of affording a decisive proof, that it requires not the feelings which belong to the Clergy

---

of *Dr. Watts*, which would have established the evidence of his Unitarianism. One paper has, fortunately, remained, of which *Mr. Belsham* quotes a part, omitting *that* part of it which proves *Dr. Watts* to be the direct opposite of that which he labours to represent him.

But, there is something *still* more indefensible in the treatment of *Dr. Watts*, which remains to be noticed. It is well known, that a collection of hymns, by *Dr. Watts*, for the use of children, had obtained the most widely extended circulation in all schools and places of instruction for the young. These hymns, it is also well known, are calculated to convey to the young mind the *strictest* notions of *Orthodox* Christianity. They who had dived into *Dr. Watts*'s last *thoughts*, and had discovered the secret, which *Dr. Watts* had so carefully concealed from all the world beside, (and indeed, as *Mr. Belsham* seems to say, even from himself,) namely, that he was a *Socinian*, have thought it right, as he had not himself made any corresponding alteration in his hymns, to make such an alteration for him; and have accordingly *Socinianised* throughout those beautiful divine songs, which, until tainted by this foul contact, had breathed the purest spirit of Christian piety, regulated by Christian doctrine. Thus, *Dr. Watts* is now made to speak, from the mouths of children, in language, which takes from our blessed Saviour all those attributes, the habitual clothing him with which, in the young imagination, was the great object that he had laboured to effect. But this dishonest use of *Watts*'s name, for the corruption of the infant mind, is not the only thing to be complained of. That alterations had been made in those hymns was, I believe, generally announced, in the published collections that had undergone this change: at the same time, that, from the intimation that the variations were but slight, and from the ignorance of the greater number of purchasers, (who, finding *Dr. Watts*'s name annexed, would

of the Establishment, to be disgusted with the disingenuous proceedings of *Unitarians*, with their

---

still receive them under the authority of that name,) the notice of the change was not likely to oppose any very material impediment to the influential operation of the name of *Watts* appearing on the title-page of the collection. Still, however, it might be *said*, that notice was given that the hymns were altered: and again, it might be pretended, as in the case of Archbishop Newcome, that justice demanded, that acknowledgment should be made, openly, in the title-page, of the author of the original work, from which this altered publication was principally derived. Let all this weigh, as so many words, to those, whom mere words content. They, who seek something beyond sounds, may not feel perfect satisfaction. At all events, it must be admitted, that common honesty demanded that it should be announced, not only that alterations were made, but *by whom* they were made, by what denomination of sect; in order that the public might be fairly apprized of the character of those alterations. This, however, it is manifest would have defeated the object. But, to pass this over, what will be said to the following fact? I have this moment lying before me a printed copy of a collection of the hymns with this title-page:—"DR. WATTS's Divine and Moral Songs for Children: revised and altered so as to render them of general use: To which are added, a short Catechism and Prayers. BY MRS. TRIMMER." Now, that *Mrs. Trimmer* was a decided Trinitarian, in the strictest sense of the word, and that her opinions were in complete unison with the doctrines of the Established Church, is known to all who have the least acquaintance with her history and writings. The general notoriety on this head will be found to be fully verified by authentic details at pp. 91. 120. 152. 241. of the first volume of the *Account of her Life*, &c. lately published. The page last specified, indeed, evinces her habitual horror of the Socinian or Unitarian opinions. "I am grieved to see, by the Reviews, that Unitarian books

false pretences as to the extent of their numbers, their unfounded association of distinguished names,

---

multiply continually. *I am afraid that poison spreads itself. Oh! that I could furnish an antidote to it.* Lord Jesus, convinced as I am of Thy Divinity, I am zealous to maintain it," &c. This is the writer, to whom the adaptation of *Dr. Watts*'s Hymns to general use is ascribed, together with a short catechism and prayers; all these, at the same time, executed by a Socinian pen; every sentiment, which savoured of those great Christian doctrines, which both *Dr. Watts* and *Mrs. Trimmer* deemed essential to Christianity, carefully expunged; and every artful insinuation of what both these writers would have viewed with abhorrence, as tending to supplant those doctrines, fraudulently introduced. I shall give a single specimen in one of the doxologies: —

> " To God the Father, God the Son,
> And God the Spirit, Three in One;
> Be honour, praise, and glory, given,
> By all on earth, and all in heaven."
>
> *Dr. Watts.*

The Socinian equivalent of this doxology, ascribed to *Mrs. Trimmer*, is as follows: —

> " Praise to our gracious God be given,
> By all on earth and all in heaven;
> Here would we celebrate his love,
> Until we join the host above."

With the like *fidelity* the hymns at large are presented to the public. A Socinian catechism of a most extraordinary structure is annexed. And all given as the joint production of Dr. Watts and Mrs. Trimmer, *for the use of children.* It is obvious, that the whole range of names, which the last century presents, could have furnished none by which free access to the nursery and the school-room could have been so readily and so extensively procured, as the very two names

and their dishonest use of an equivocal appellation. The Unitarian boast of the progress of

---

which have been here falsely assumed. That of *Mrs. Trimmer*, especially, (whatever special pleading there may be about the former, on the ground of a pretended change of opinions,) must be admitted to be a base and deliberate *fraud:* — a fraud practised upon the parent, to gain admission within his doors, under a false name, in order to corrupt the mind and heart of his child: kidnapping of the most atrocious description, by which is stolen away, not the person, but the immortal soul of the infant. Such are Unitarian practices! Such are the fruits of a system, founded in the adulteration of Scripture truth! They, who have falsified the word of God, cannot be expected to deal truly by the word of man. Deceptive titles, unfounded assertions, and false quotations, we have been familiarized with, as we have advanced in our acquaintance with Unitarians and their writings. But the reader could scarcely have been prepared for a fabrication, so unprincipled, and treacherous, as this. I shall dwell upon it no longer. DR. CLARKE'S *Book of Common Prayer:* DR. WATTS'S *Divine and Moral Songs:* the same *revised and altered by* MRS. TRIMMER: and ARCHBISHOP NEWCOME'S *Version of the New Testament,* — are all standing monuments of the truth and fair dealing of modern Unitarianism; and the names of *Newton, Locke, Clarke,* and *Watts,* illustrious remembrancers of the respect which its professors manifest for the true characters of the dead.

The bearing of the observation, in *Dr. Bruce*'s letter, relative to the "American Correspondence," deserves to be understood, as it tends to give still farther insight into the *management* of Unitarian concerns. A splendid account had been sent abroad, through Unitarian publications, in these countries, of the rapid and extensive progress of Unitarianism in *America.* The *Rev. Francis Parkman,* a congregational minister of *Boston,* in a well written communication to the principal publisher of this account, gave it a direct and un-

their cause in Ireland is, as we have seen, completely put down by the plain fact, that *not a*

---

qualified contradiction, disclaiming Unitarianism for *America*, as decisively as *Dr. Bruce* has done for *Ireland;* and in terms still more emphatical. This gentleman, though in friendly intercourse with the leading Unitarians of England, and, equally with them, removed from all connexion with the Episcopal Church, concludes his letter on the above subject with these words: — "I only wished to show, as I trust I have done without offence, that in *Boston* in *New England*, and *in America at large*, WE ARE NOT, and, permit me to add, *as long as we study the Scriptures*, I believe WE SHALL NOT, become converts to your NEW DOCTRINE." (*Monthly Rep.* vol. vii. p. 265.) The reply made to this was, that the writer mistook altogether the meaning of the word UNITARIAN: that it did *not* mean the same as HUMANITARIAN, (such as *Dr. Priestley*, *Mr. Belsham*, &c.) but that it extended to all who were NOT *Trinitarians;* and therefore included (with this exception) those who *opposed* the doctrine of the *simple humanity* of Christ, as well as those who maintained it: and, to wind up all, comically enough assured this reverend gentleman, that he was *himself* an UNITARIAN *without knowing it.* The *American Correspondent* had declared, for himself, and those of his brethren who might be supposed to approach nearest to UNITARIANS, that they, "holding high and exalted views of the personal mediation of Christ, resting on the merits of his atonement, his cross and passion, and zealous to pay the honour due to his name, would, consequently, be very unwilling to be confounded with the followers of Dr. Priestley." (ibid. p. 201.) But, being now assured, that *none* of these things stood in the way of their taking the name which was proffered to them: that, provided they were *not Trinitarians*, they were *Unitarians;* found, all of a sudden, that he and several of his brethren were, as his English Correspondent had pronounced, UNITARIANS, *without knowing it.* They could not travel to the name, but the name had travelled

single Unitarian congregation exists throughout the island. Similar boasting, as to America, has

---

to them: and, therefore, in a letter sent to the *Editor* of the Unitarian Magazine, (with the express condition, by the way, that it should *not* be published, and which the *Editor accordingly* published without delay,) he apologizes for having spoken so strongly against Unitarians, now that he finds that *Unitarians* may hold opinions directly *opposite* to those which characterise the followers of *Priestley*. And thus, *Unitarianism* is now said to flourish in *America;* where, in the true sense of the word, as it is applied by the modern *Socinians*, it appears, that there are scarcely any *Unitarians* to be found. They, who would wish to see the most curious specimen of a contrivance, whereby may be enlisted into a class a multitude of persons, by whom that class is directly opposed, will be not a little amused, by tracing the history of this transaction to which I have here alluded, through pp. 198—201. 264, 265. 498—501. of vol. vii. and pp. 478—480. of vol. viii. of the *Monthly Repository*.

Some very interesting information, concerning the endeavours to introduce *Unitarianism* (that is, *modern Socinianism*) into America, and the bad success of those endeavours, will be found in an Extract from the *Panoplist* of *Dr. Morse*, entitled *Socinianism Unmasked*, which has lately been published in London. This work was occasioned by *Mr. Belsham*'s unfounded representation of the progress of *Unitarianism* in *America*, and, besides much valuable matter upon the immediate subject, it contains some curious facts concerning *Dr. Priestley* whilst in that country. We learn from it, that the exercise of *Dr. Priestley*'s ministry, in the *United States*, was attended with scarcely any effect; and we are put in possession of an extraordinary observation, made by him, in a letter to *Mr. Lindsey*, concerning *Mr. Jefferson*, of whom he uses these words: "He is generally considered as an unbeliever: if so, however, HE CANNOT BE FAR FROM US." (pp. 41. 47.) It appears, also, from this pamphlet, that our *English*

been sent abroad through Unitarian magazines, pamphlets, and sermons: but that this is nearly as unfounded as the former, there is good reason to think, from the authenticated contradictions which have reached these countries from America, as well as from the confessions since made upon this head by the Unitarians themselves. To Great Britain alone, the success of the Unitarian cause, to whatever that success may amount, is exclusively confined. And the appearance of progress, which is ostentatiously held out within this range, may, after all, be more justly considered as an illusion, growing from the noise and bustle of a few, than as marking a real extension of the numbers of the sect. The reports of such

---

Unitarians have been active at least in putting forward their publications in *America;* and that, among these, their *New Version* is included. It is matter of satisfaction to find that works of another description, and which, it is hoped, will counteract the mischief, have found their way into that country, without the efforts of a party. The writings of *Dr. Middleton* and *Dr. Wardlaw* are there in extensive circulation: and it is nearly three years since I received, from *Mr. Eastburn* of *New York*, a remarkably well printed copy of the third edition of this work, which that gentleman had of his own motion published in that city. Upon the whole, it is to be hoped, that *America* will remain, as *Ireland* has done, free from the taint of this most unchristian heresy: and, that, however liberal the heads of this heresy may be, in bestowing the title of *Unitarian*, like the honorary one of LL.D. in both countries, it will be long before they find any real graduates of the school of *Belsham* and *Gilchrist* in either.

extension, with which their monthly magazines are stuffed, are most of them manifest exaggerations; and some of them are absolutely ludicrous. We have not merely clubs, and speeches, and dinner meetings, and toasts, to promote and celebrate the spread of the Unitarian cause, and *ladies* assisting at these seemly celebrations, but we have, in their monthly enumeration of Unitarian congregations, accounts of some, composed of a number of individuals so scanty, that, to call the assemblage a *congregation*, is an application of the term altogether ridiculous. We have even, on one occasion, the exulting detail of a *single individual**, determining to raise a temple to the Unitarian worship, and actually

* The account of this transaction will be found at p. 518. of vol. ix. of the *Monthly Repository*. It is given by the solitary agent, in this transaction, himself. *Southampton*, no very small town, is the place, where, he says, he could not find a *single Unitarian* beside himself: notwithstanding which, he resolved upon a Unitarian "temple," and a Unitarian congregation. The two Unitarians, whom he drew to him, one from *Southen* and another from *Rumsey*, made him feel comfortable, however, on the latter point; because, "he recollected the encouragement of our great Master, that, 'where TWO OR THREE are gathered together' in support of his cause, he has promised his assistance." — This gentleman has, it must be confessed, shown greater honesty, in his quotation from the Gospel, than many Unitarian teachers are used to do, who are attended by larger congregations. He knew that, in the true sense of the word, *his* two or three could not be said to be gathered together *in the name of Christ* (*two or three are gathered together* IN MY NAME), and therefore that part of our Lord's words he very properly omitted.

erecting himself into a Unitarian congregation; contriving, at the same time, to satisfy literally the Scripture phrase of "*two or three assembled together*," by borrowing, from a distance, the attendance of *two other* Unitarians, for the occasion of the meeting.

The grand object of the Unitarians, at present, is *proselytism*. The increase of their numbers, whether that increase be real or apparent, whether it be an extension of the principle, or only of the name, is now the point to which all their exertions are directed. The apparent, they think, will work the real. And for this purpose nothing could be better contrived, than the equivocal application of the title* which they have

* The degree to which the equivocation, in the use of this title, has been carried, may be best understood from a controversy which has lately arisen among the *Unitarians* themselves; and which is to be found in the tenth volume of their *Monthly Repository* (the volume for the year 1815), at pages 226. 278. 354, 355. 416. 475. 479. 483. 552. 554, 555. 585. 590. 637, 638, 639. 709, 710. 743, 744, 745. I have been thus particular, in tracing out the whole field of the controversy, because nothing can more clearly manifest the true character and designs of the sect, than this domestic discussion which has taken place within its pale. And, I can assure the reader, who is desirous to ascertain the genuine objects of *modern Unitarians*, that, in this view, he will find himself fully compensated for his trouble in travelling through the entire range, which I have here marked out for his inspection. Some extracts from the more important parts of this controversy I shall here subjoin.

Mr. Belsham, at page 34. of his *Letters to the Bishop of London*, (intended as a reply to certain observations upon

assumed. To those who are to be initiated, the term *Unitarian* is presented, as merely denoting

---

Unitarianism, contained in one of the most luminous, comprehensive, and dignified pastoral discourses, that have at any time issued from the Episcopal chair,) had asserted *for* the UNITARIANS, that they "*reject* the doctrine of the *Trinity*, of the *creation of the Universe by Jesus Christ*, of the *incarnation*, of the *atonement*, of *original sin*, and OTHER *popular doctrines* connected with these."— To this CREED (of special *disbelief*), laid down for UNITARIANS, by *Mr. Belsham*, it was immediately objected, on the part of that body at large, that, their fundamental principle being "that there is only one God, the Father," they are grossly misrepresented by *Mr. Belsham*, in fastening upon them a *creed*, expressing a rejection of doctrines, *every one of which, except that of the Trinity*, is received by some among them: insomuch "that, if, from the body of *Unitarians* were to be excluded all those who do not believe according to *Mr. Belsham*'s negative creed, he would be left in a very inconsiderable minority." The advocate, who thus maintained the unrestricted principle of Unitarianism, and whose education and habits of science gave him a decided superiority in precision and reasoning over the opponent with whom he had to contend, proceeds very justly to demand,— "why should we, who object to the creeds of our brother Christians, make ourselves exclusive creeds?" And, at the same time that he fully admits *Mr. Belsham*'s absolute right to state *his own* creed, he totally denies his right to state it *as the creed of Unitarians:* and, finally, in the name of the *Unitarian body*, he "protests against such an imposition of articles of faith," as being both unauthorized and unfounded. *Mr. Belsham*, in reply, condemns the vague use of the word *Unitarian* in modern practice; it being employed (as he says) to express every class of religionists from the *Athanasian* down to the *Mahometan:* and, assuming the high tone of authority, and fortifying himself by the sanction of *Lardner*, *Priestley*, and

all who are *not Trinitarian;* that is, as these gentlemen again explain this expression, *not*

Lindsey, without condescending to reason upon the subject, he declares his *determination* to apply the term in no other than in the restricted sense, which he had already ascribed to it. This authoritative style of *Mr. Belsham* is met by his spirited opponent, as might be expected, with much indignation. After pointing out, that the consequence of such usurpation of authority, on the part of *Mr. Belsham*, must be that others would, in like manner, from time to time, with equal right, impose new articles of belief, until, at last, the *Unitarian*, instead of having one simple article of belief, would be lost in the complication of his own creed; he concludes with declaring, that, if to be a *Unitarian*, it is necessary to adopt the creed laid down by *Mr. Belsham*, he must give up his pretensions to be called by that name; and hints, with much emphasis, that in this act he would be very far from being singular. *Mr. Belsham*, in reply, still stands upon the high ground of "sic volo, sic jubeo, stet pro ratione voluntas;" contends for the propriety of the restricted sense; abuses the *Arians;* and thinks it best that there should be a separation of the staunch followers of *his* opinions from the other classes of Unitarians; for that, otherwise, the conducting Society may send out missionaries of opposite complexions, who may defeat each other's views and doctrines. It is again pressed upon *Mr. Belsham*, that he has no right to require the adoption of *his* creed, which is eminently defective in important points of Christian belief: that the rejection of certain doctrines, which is required by *Mr. Belsham*, in a *Unitarian*, is not requisite to qualify for that denomination; but that many, who hold those doctrines, are as well entitled to the name, as *Mr. Belsham* himself. *Mr. Belsham*, now, *calmly* rejoins, that he merely meant to give his *definition* of *Unitarian;* that others were at equal liberty to give theirs: and so begs leave to withdraw from the contest. His opponent, however, justly

Athanasian. To all, then, who do not receive the doctrine of the Trinity, as it is laid down in

---

rebukes him for confounding "definition" with "assertion:" and concludes with stating that, at all events, it is requisite for him to announce, that he is not of *that* class of Unitarians to which *Mr. Belsham* belongs; for that he approaches much nearer to the *Arians*, whom *Mr. B.* had abused, than he does to *Mr. Belsham* himself; with whom he never can concur in his "opinions of the office and character of our Saviour." — Indeed, these last words distinguish the writer who uses them, very widely from *Unitarians* of *Mr. Belsham's* class. The *very sound of them is Christian.* [But this same writer had, already, most honourably for himself, drawn a broad line of distinction between himself and such Unitarians as *Mr. Belsham*, in what he had stated on the subject of *Atonement* in the same volume of the *Monthly Repository:* and which, there is good reason to think, had the effect of deterring the conductors of that journal from carrying forward the discussion on that subject, although, as I have before had occasion to observe (see page 70. of this volume), it was announced, that this important subject was to receive a lengthened and elaborate investigation in the succeeding numbers of the Journal. It was found prudent very soon to desist. It was discovered to be a *dangerous* discussion.]

Whilst this controversy was going forward, another started up, in consequence of the apprehension excited, lest *Mr. Belsham's* attempt to narrow the meaning of the term *Unitarian* should injure the good cause. The term, it was allowed on all hands, had been used as a *generic* name, including various classes, *Arians, Socinians, Sabellians*, and, if not *Calvinists*, yet such as held even the doctrine of atonement in a qualified sense; — all in short who were *not* decided *Trinitarians.* It was contended, that it would be wise to continue it in this application, for that, hereby, those who differed from the believers in the simple humanity, being

the Athanasian creed, the title of *Unitarian* is, in the first instance, to be applied: and all such,

---

brought into contact with them, would, if these latter were not too hasty in urging matters forward, be *drawn* into the final adoption of their opinions. The term *UNITARIAN*, in short, is recommended to be continued, as it had been used, as a decoy; for which, from its general, and simple, and uninvidious application, it seemed so admirably fitted. It is emphatically urged, that it is quite *too soon* for the *Unitarians* to split into parties; that "they are too much like a rope of sand already;" and that, however they may differ in their opinions, they must hold together *as if* they agreed in one system, till "they have by union *cleared the world of the Trinitarian doctrine.*" At the same time, in order to satisfy such as were desirous of a *term* to distinguish those who hold the simple humanity of Christ, various titles are in succession proposed and rejected.—*Socinian*, *Humanitarian*, *Priestleyan*, have each their advocates. Thus it was supposed that all parties might be satisfied: *Unitarian* implying the general association, and the other terms indicating the particular creed.

But, in the desire to reconcile the contending parties, it was forgotten by the persons who proposed this plan of conciliation, that the whole value of the name *Unitarian* would by this means be lost: and, accordingly, a veteran, who saw his way more clearly than the rest, recommends, that no such distinction of names should be at all admitted; but that the same word *Unitarian* should be applied to the entire aggregate, comprehending the various classes of dissentients from the doctrine of the Trinity, and also be used as the distinctive denomination for that particular class which rests on the simple humanity of Christ. To this the obvious objection was made, that the name of the entire genus cannot well designate exclusively any *one* of those species, to *all* of which it *equally* extends. This gentleman replies, that this is a peculiar case: that the name which designates *this* species

of course, are hailed as brethren, and admitted within the pale of this honourable denomination.

---

best is the very name which belongs to it in common with all the others: and that, therefore, the *generic* name is here the fittest for the *specific* appellation. This must be admitted to be very new logic: but, at the same time, it is, undoubtedly, very old management. The ambiguity (which is the primary object) is hereby preserved: since the same term can now be extended to the many, or appropriated to the few, as occasion may require. The gentleman, who proposed this novel mode of conciliation, saw that the cause was in danger. There was reason to apprehend, that those links, which now bound together so many different classes firmly *against* ATHANASIUS, and which might ultimately draw them *to* MR. BELSHAM, would, by the great eagerness of this gentleman to place himself at the head of the Sect, be prematurely broken. He had, openly, and rashly, affirmed, that none could be considered as UNITARIANS, who did not accept his creed. He had, in other words, contended, that the name must be confined to one specific class; and he had, therefore, as the other classes were not yet prepared to allow themselves to be melted down into this one, and to receive him as their head, thrown off their co-operation, and reduced the boasted numbers of the *Unitarian* body to a contemptible few. How was this to be remedied? The name, *Mr. Belsham* contended, however generic it might have been hitherto considered, must be appropriated to the species. The conciliator replies, the generic name may still continue as such. But, whilst it is the true name for the *genus*, it is, on the same principle, best fitted to *particularise* this one *species*. And, thus, he both satisfies *Mr. Belsham*, by making it the *proper* appellation for *all who think with* HIM; and gives content to those of the general denomination, who will not accept *Mr. Belsham*'s creed, by continuing it as the generic name for *all who do not think with* ATHANASIUS.

The ingenuity, by which this professed moderator of the

Then, as, from the spirit of party, the force of association, the influence of flattery, persuasion,

---

contending parties, who had solely the interests of one in view, has contrived to reconcile two things apparently contradictory, can only be conceived by reading the letters of *Mr. Aspland*, in this controversy. The grand point, however, is now effected. Matters are again settled as before: and the term *Unitarian* is, now, for all the purposes of proselytism, at the same time restrictive and comprehensive, to any degree, that the managers of the term may require.—In truth, I cannot better represent the nature of this term, as it is now used, than by an illustration, which there is undoubtedly one Unitarian who will comprehend; but that, a Unitarian far removed from the class to which *Mr. Belsham* would confine the name; as he has proved, in the very controversy to which I have referred. It will be readily understood, and for obvious reasons, that I mean *Mr. Frend.* The illustration, to which I allude, is derived from the lunar shadow: which, if the term be restricted to the direct cone, sends its darkening influence but to a small portion of the earth's surface: but, if the expression be conceived to extend to the penumbral space, spreads its partial obscuration to a comparatively wide space indeed. In like manner, to the *Unitarian*, in *Mr. Belsham*'s more contracted use of the appellation, to whom, the whole Sun of righteousness is eclipsed, the range is proportionally contracted: but they, to whom, in a greater latitude of the term, different degrees of encreasing illumination are transmitted, spread over a wider extent, and with the benefit of a progressively increasing irradiation, until, having passed the boundaries of partial obscuration, they emerge into bright and open day.

It ought to be observed, that in the course of this controversial discussion, among the various names suggested, for the class of Unitarians which forms the true nucleus of the body, and which is, in truth, the class to which the whole apparatus is adapted, I mean the class of such persons as

and other co-operating causes, the initiated is led to make still farther advances, the entire scheme is gradually unfolded, and embraced; and the progressive convert is finally introduced into those interior regions, where Unitarians of full grown stature (such as *Mr. Belsham* and *Mr. Gilchrist*) properly reside; not, indeed, to what, with the Christian, may be deemed analogous to the "secretosque pios" of the poet; but to mansions separated by a wide gulf from all that belongs to Christianity. Thus we see, that it is not under the influence of the Papacy only, that the principle of Jesuitism—that of an artful and elastic accommodation, joined with the care-

---

Mr. Belsham and *Mr. Gilchrist*, the most adequate seems one which *Mr. Aspland* has adverted to, at p. 642. of the volume referred to,—viz. *Budneians*. This class of *Socinians* seems, in all general principles, to correspond most exactly with *Mr. Belsham's Unitarians*. Possibly, however, in minuter matters, they had not travelled sufficiently far. No objection however can possibly lie against the title of *Priestleyan*. And for the sake of clearness, I shall, in all future observations which I may be compelled to bestow upon this sect, designate them by no other. *Unitarian*, it is manifest by their own confession, no more discriminates the peculiar class which is the subject of our present remarks, than the word *Christian* discriminates any of the particular description of the believers, who call themselves after the name of Christ. I have, it will be allowed, sufficiently shown my desire to comply with their wishes, so far as a name was concerned, in having used it so long without scruple:—but now, since they have confessed the dishonest use they mean to make of it, I can use it no longer.

ful separation of esoteric and exoteric—is called into active operation at the present day. By such means, the judicious application of a *name* may be employed to give a real increase to the numbers of the sect. But, at all events, its apparent dimensions are widely dilated, by the extent of a signification, which is made to spread over all that lies between the boundaries of the strictest Trinitarianism, and of that open and ostentatious Deism, which rejects even the name of Christianity. With the Deist of this description the *Unitarian* prudently disclaims alliance; whilst, to the opponents of Revelation, who carry their faculties more discreetly, he affords a convenient shelter. And thus, by the contrivance of a name, a sect, which, in its true and real character, is, by the confession of its warmest friends *, small and despised, and whose prin-

* " We are a sect few in number, unfashionable, unpopular, despised, hated, calumniated, every where spoken against," &c. *Letter to the Bishop of London, by T. Belsham*, p. 48.—This, of course, must be applied only to the genuine *Unitarians*, those of *Mr. Belsham's* own class, to whom he wishes to appropriate the name, as we have seen in the preceding note. For we know how magniloquently the same writer has enlarged upon the numbers, and weight, and consequence, and increased and increasing respectability of *Unitarians*, in numerous other passages of his writings. It was, however, *convenient*, here, to use, in plaintive accents, a language, which, although contradicted in terms by the same writer in other places, is undoubtedly the truth. How great are the advantages of a well chosen name! *Mr. Aspland*, in his warm

ciples are equally offensive to sober piety and to sound intellect, but, above all, diametrically opposed to the Christian Scriptures, is made to appear (if we except the Trinitarian worshipper) co-extensive with the Christian name. Indeed, it might be a question, whether, as the Trinitarian is pronounced to be a polytheist, and therefore cannot properly be admitted within the pale of Christianity, the title CHRISTIAN might not be *appropriated* to those, who now call themselves *Unitarians;* and thus, they, who, in the true sense of the phrase, *deny Christ*, be pronounced the only persons who deserve to be *called after his name.*

But, beside the insidious use of a deceptive denomination, the powerful engines of *Societies* and

---

recommendation of the continuance of the use of the word *Unitarian*, in that ambiguous sense in which it had already done so much good to the cause, very justly observes, from *Dr. South*, that "the generality of mankind is *wholly* and *absolutely* governed by *words* and *names;*" and that "he, who will set up for a skilful manager of the rabble, *so long as they have but ears to hear*, needs never inquire whether they have any understanding whereby to judge: but with two or three popular empty words, well tuned and humoured, may whistle them backwards and forwards, upwards and downwards, till he is weary; and get upon their backs when he is so." *Month. Rep.* vol. x. p. 481. — And what does *Mr. Aspland* deduce from all this? Why, neither more nor less than this, — that the name *Unitarian* must never be given up; but all possible changes rung upon it, let the opinions of those who bear that name be ever so various and contradictory.

Missions are also now brought into action. The efficacy of these, so abundantly evinced in the propagation of Methodism, the promoters of this new system are desirous to employ in the extension of theirs. At the late establishment of their general association in Scotland, they have announced the discovery*, that "Union is strength."

* See the account of the *General Association of Unitarians in Scotland*, at p. 390. of vol. x. of the *Monthly Repository*. The consolidation of force is the grand object. Every man to his post. This is the grand discovery of modern days for the subversion of Establishments, of whatever aspect, civil or religious. An extended organization, a compacting discipline, a rapid communication, and a combined movement: all this is said to be effective for the diffusion of *religious truth*. Whether it be effective for this purpose or not, there *are* purposes which it is admirably fitted to accomplish. "UNION IS STRENGTH." Undoubtedly. Acts of Parliament are not wanting to augment its force. The Unitarians are now labouring to prove, that they needed not that aid which the Legislature has lately, with so much magnanimity, bestowed upon them. The uses to be made of this consolidation of strength are now beginning to unfold themselves. The Unitarian Magazine for April, 1816, conveys a pretty significant hint of the value of the argument, to be derived from *numbers united in a common cause*. There indeed we find the circle widened. That of *Unitarianism* was felt to be too contracted, for the object to be embraced; which is neither more nor less, than the *Abolition of the Establishment*. For this, it is deemed requisite to combine into one grand phalanx the whole body of the *Dissenters*, of whatever denomination. Against the assaults of this mighty column, it is confidently asserted that the old bulwarks of the Constitution must give way. The Establishment is declared to be a grievance no longer to be borne. And the *Dissenters* are pronounced to have *now* attained such strength from their

This discovery had been made and acted upon before, with considerable energy, both in Great Britain and Ireland, for the purpose of relieving the inhabitants of these free countries from the pressure of the British constitution. Societies are now, as then, to be formed and combined together, in one general concert, but for a different object, that of banishing, not the name indeed, but the reality of Christ's religion, out of a Christian land. It remains, at the same time, to be submitted to experiment, how far such an organised system will be employed, in repaying to the constitution, what it may succeed in taking from the religion of the country. The law has recently bestowed increased powers upon the Unitarian: it is to be presumed, that he will not employ these increased powers to reduce the strength of the law, however he may be disposed to employ them for the subversion of the national religion. At the same time it should always be carefully remembered by those whom these matters most concern, that one grand cause of hostility to the *Establishment* arises

---

numbers, that it requires but one combined effort to throw off the antiquated encumbrance. *Petition*, indeed, is for formsake mentioned; and the *peculiar mode* of raising the revenues of the Church adverted to: but intimidation by force are the means pointed out; and the abolition of the Establishment the end proposed. "UNION IS STRENGTH." AND THE ESTABLISHMENT MUST FALL. *Delenda est Carthago.* See *Monthly Repository*, vol. xi. p. 207.

out of the fact of its forming a *part of the Constitution.*

But, again, not only is the face of the land to be covered with societies, bound together in one firm league; but missionaries are to be sent forth in all directions, to spread the opinions of this new sect. Here indeed is an extraordinary state of things. Missionaries to *teach* the truths of Christianity, we are well acquainted with: but missionaries to *unteach* them, are of a description rather unusual. Missionaries there have been, who have encountered much for the *love of Christ:* but that missionaries, *calling* themselves *Christian*, should go abroad to work the *rejection of his name*, is a singularity indeed. It is impossible to behold this portentous retroversion of religious zeal, without being recalled to the recollection of that first great mission, on which our Lord sent his disciples. We, there, see the devoted followers of Christ commissioned by him to go forth, and teach all nations, *baptizing them in the name of the Father* AND *of the Son* AND *of the Holy Ghost.* Here we see the followers of a different Lord, going forth to inculcate, as the one great maxim, which alone is worthy to be taught, that *there is no Son and no Holy Ghost. There* we see the disciples of our blessed Master receiving directions from him, to preach that gospel which *he* had given them. *Here* we see the messengers of another master

directed to carry with them a *false gospel*, which, whilst it bears the name, shall more effectually subvert the doctrines of the true gospel of Christ. *There*, also, we find an authority conferred, to announce to mankind the gracious tidings of a *Redeemer*, through whom every one that *believeth shall be saved*. But, *here*, we find teachers directed to guard all against the danger of *belief*; and to enforce emphatically, as the most important truth, that *he alone shall be saved who believeth not*.

When it is considered that the modern Socinian (who calls himself Unitarian) is, under the name of Christian, the decided enemy of Christianity, and, under the guise of a translator of the New Testament, a deliberate falsifier of the Gospel, it may appear hardly necessary to offer an excuse for entering at any length, however great, into controversy with persons who would thus clandestinely steal from the Christian all that forms his consolation and his hope. But, that in these volumes, the immediate subject of which is the doctrine of the Atonement, this controversy should have been carried in the direction and to the extent to which it has travelled, may not unreasonably appear to demand explanation. It will be recollected by those who are acquainted with the writings of Dr. Priestley, and his fellow-labourers of that day, that the doctrine of the Atonement was that which they conceived to be the vitally distinguishing doctrine of the orthodox system: and, on looking back to pages 91—94. of the first volume of this work, it will be seen, that against this doctrine especially, as the foundation of all that he was pleased to call the corruptions of Christianity, the Father of modern Socianianism directed his most strenuous and persevering exertions. In this view of the

case, the Author of these volumes was originally induced to engage in the vindication of this important doctrine, and in the discussion of the various objections which, by the united industry of Dr. Priestley and other Socinians, had been collected against it: naturally expecting that if he must be engaged in farther controversy with the followers of Priestley, it would be upon that ground which had thus been chosen by themselves. The matter however turns up differently. The question of Atonement is no longer made the subject of investigation by the modern Socinians: and now, after a lapse of fifteen years from the first publication of this work, it is openly (and it may be said, officially,) announced, that the prosecution of the controversy upon this doctrine is to be relinquished. For this, two reasons are assigned: one, affecting the nature of the work, by which I had endeavoured to maintain the doctrine; and the other affecting the doctrine itself. The former, as it is stated by Mr. Belsham, the present champion of Socinianism, and repeated by his admirers, is, that it must be unnecessary at this time of day to prove, that the cause of Cain's rejection was not his having "offered a vegetable instead of an animal" (which is, of course, the whole that this discerning writer could discover, as bearing upon the question of Atonement, in the volumes of this work that have been hitherto published); and the latter is, that the fact of the mere humanity of Christ being (as it is modestly assumed) completely established, the received doctrine of the Atonement is thereby at once virtually overturned. Thus, we see, the doctrine of the Atonement, and the arguments which have been urged in its defence, are fairly run away from; and the various objections which had been so laboriously marshalled against that doctrine, by the ingenuity of former Socinians, are totally abandoned to their fate. The opponent of the doctrine of the Atonement having found it convenient thus to retire from the advanced position, and to direct his attacks against the doctrine from a more distant quarter, taking his stand upon the ground of the mere humanity of our Lord; thither, of course, the defender of the doctrine is obliged to follow, and finds himself com-

pelled to carry on the combat on the new ground which the adversary has selected.

The contrivance, it has been seen, by which the modern Socinian deems it most expedient to maintain his extravagant notions concerning our Lord's humanity, is the propagation of a false Gospel. To the exposure of this false Gospel the attention of the Author of these volumes has been consequently directed. And although the endeavour to accomplish this object has led to a considerable extension of the work, yet he trusts, that, in the nature of the case and the great importance of the subject, the candid and Christian reader will discover his apology. Perhaps, indeed, when well considered, it is not so much for the extent to which he has pushed his exposure of the modern Socinians and their Version, that he needs excuse, as for his not having carried it much farther. He is happy, however, to have it in his power to say, that, in addition to what has been advanced in these sheets, enough (to honest and informed readers perhaps more than enough) has been done by the several distinguished writers whom he has occasionally named throughout the preceding Supplement, to put down the recent attempts which have been made by the modern Socinians in support of their system, through the medium of a falsified New Testament. To those several writers, especially to Bishop Burgess, Bishop Middleton, Dr. Nares, Dr. Laurence, Mr. Veysie, and Dr. Wardlaw, he refers the reader for the filling up what these pages have necessarily left untouched. To these writers there ought indeed to be added the name of Mr. Nolan, who, although he has not treated directly of the subject at issue with the Socinians, has thrown a most valuable light on what they have artfully contrived to draw into connexion with their object, by bringing Griesbach (whom they claim, though untruly, as a powerful auxiliary to their cause,) under strict examination, and subjecting his system of classification to a critical and searching scrutiny. The work upon the *Integrity of the Vulgate Greek Text of the New Testament*, a work marked by characters of great industry, learning, and sagacity, be the ultimate deci-

sion upon the momentous and difficult subject of which it treats what it may, has, besides the merit of yielding strong support to certain important texts of the New Testament, the additional merit of giving a salutary check to the too unqualified (I had almost said the vulgar) admiration of an eminent critic, which the wily Socinians of the day have not failed to turn to mischievous account. An accurate appreciation of the due value of that critic's labours must be of the last advantage to Biblical literature: such appreciation has not yet been obtained, and to its attainment Mr. Nolan's work cannot but materially conduce.

INDEX

OF

THE PRINCIPAL MATTERS.

A

Abarbanel, — his testimony respecting expiatory sacrifices among the Jews, i. 255—261. 264.

Abraham's intended sacrifice of Isaac — a singular resemblance to it in the *Mystical sacrifice of the Phœnicians*, i. 379—390.

ΑΓΝΟΗΜΑΤΑ, or *sins of ignorance*, — fully explained, i. 331—337 —— Opinion of the Rabbins concerning sins of this description, i. 261—263.

Animal food — not granted to man before the Flood, ii. 11—24.

Apostolical Fathers — their references to various passages of the New Testament, ii. 442, 443, 447, 456—463 —— the nature and objects of their writings, ii. 444, 445, 456—464 —— their silence respecting the first two chapters of St. Matthew falsely urged as an argument against the authenticity of those chapters, ii. 442—464.

Articles (*Thirty-nine*) — reduced in number to *twenty-five* by *Mr. Wesley*; and those which are retained by him, materially altered, i. 159 —— not to be subscribed unless by those who believe the doctrines which they propound, ii. 328—330, 333—335 —— the bearing of the *Sixth Article* on the

interpretation of the rest, ii. 328, 329 —— Mr. Fellowes's unjustifiable notions of their meaning and obligation, ii. 327—337 —— Dr. Paley, Mr. Gisborne, Dr. Powel, and Bishop Tomline, referred to upon their interpretation, ii. 333—335.

Asiatic Researches — quoted respecting human sacrifices, i. 100 —— the *London* Edition of this work contains a *wicked fabrication* calculated to subvert *revelation*, ii. 252, 253.

Atonement, — the meaning of the word so translated in the Old Testament, i. 314—326 —— the received doctrine of, objected to on the ground that Christ's death was not a *propitiatory sacrifice*, i. 29 —— Objection answered by texts of Scripture describing it as such, i. 29, 218 —— Objected, that the language in these texts is figurative, i. 30, 219, 242, 249 —— Objection answered, i. 31, 32, 212—254 —— Leading arguments against the doctrine, urged with their greatest force by Ben Mordecai, i. 251 —— Levitical *atonement* said by B. Mordecai and Dr. Priestley to imply only ceremonial purification, i. 317, 325 —— the contrary shewn, i. 317—325 —— more minutely argued, i. 326—344 —— Atonements in the Old Testament extended to the violations of *moral* law, and procured a real forgiveness, i. 33, 34, 337—344 —— Objections against the doctrine, *unfairly* drawn from the expression, vicarious punishment, i. 344—346 —— Arguments brought by Sykes and B. Mordecai against the doctrine, on the supposition of an implied *vicarious substitution*, i. 346 —— shewn to have no weight against the *true* notion of atonement, i. 347—357 —— *Christian* atonement described by the terms, *bearing sins*, &c. in such manner, as to convey the *propitiatory* and *vicarious* import more strongly than is expressed in the *Mosaic*, i. 348, 349, 385, 387 —— inconsistency in the arguments urged on this head against the doctrine, i. 386 —— language of the New Testament more circumstantial and precise upon the nature of atonement, than that of the Old, i. 60, 61. ii. 231, 232 —— contended by Dr. Priestley, that no trace whatever of the doctrine is to be found either in Old or New Testament, i. 459 —— refuted, i. 460—463 —— the

doctrine, why not as fully explained in the Gospels as in the Epistles, i. 461—463. ii. 317 —— Doctrine of atonement does not sink our ideas of the divine *mercy*, i. 473—477 —— opposition to the doctrine arising generally from what cause i. 39 —— see *Redemption.*

B

Bailly — maintains an extravagant antiquity of the *Indian Astronomy*, ii. 254, 255 —— followed by *Professor Playfair*, 254 —— confuted by *La Place*, ii. 255—257 —— and by *Mr. Bentley*, ii. 257—259.

Balguy's excellent argument to prove the *natural* insufficiency of repentance to procure forgiveness of sins, i. 91—94, 212.

Barbauld, (Mrs.) — her admirable remarks on prayer, i. 137, 138 —— defender of public worship against Wakefield, i. 176 —— represents good works as giving a *claim of right* to divine acceptance, i. 176 —— a highly accomplished writer, i. 175. ii. 363.

Beattie, (Dr.) — his excellent confutation and exposure of *Hume*, ii. 282—286, 290 —— pronounces the human invention of language to be impossible, ii. 30.

Belsham, (Mr.) — rejects the notion of Christ's pre-existence, i. 70 —— refers to others for the proof, i. 70, 71 —— indulges in impious raillery on the subject of atonement, i. 169 —— has no fixed creed, i. 174, 175 —— explains the difference between *Unitarians* and *Socinians*, i. 151 —— argues in support of a *purgatory*, ii. 349, 356, 357 —— denies that any religious address should be offered to Christ, ii. 352 —— maintains, in opposition to the received notion of the corruption of human nature, the preponderance of virtue over vice, ii. 350, 353 —— makes virtue, *mechanism*, ii. 353—355 —— overturns his own scheme of *merit*, ii. 353—355 —— must on his own principles reject the notion of punishment altogether ii. 356, 357 —— adopts the principle of *predestination*, ii. 356—359 —— and the *fatalism* of the Stoic, ii. 358, 359 —— inconsistently recommends gratitude to God, ii. 359, 360 ——

his new mode of reforming a sinner, ii. 360—364 —— objects specially to *remorse* in the sinner, as a thing pernicious, ii. 361, 362 —— inconsistently calls upon the sinner to reform, whilst the principles which he advances go to prove the impossibility of reformation, ii. 361 —— adopts the unintelligible phraseology of the Illuminati, ii. 363 —— rejects the idea of *prayer*, and necessarily, ii. 364, 365 —— objects to the Sabbatical observance, as forbidden by the Gospel, i. 89. ii. 365, 366 —— considers it injurious to the cause of virtue, ii. 365, 366 —— short view of Mr. B.'s Christianity, ii. 366—370 —— differs little from the deism of Lepaux, i. 172. ii. 369, 370 —— Mr. B. *a moral teacher*, ii. 370, 371 —— but not a teacher of Christianity, ii. 370, 371 —— admits himself to be nearer to Infidelity than to Orthodoxy, ii. 372 —— guilty of a total want of charity in his judgment of the Clergy of the Established Church, ii. 372—376 —— arrogates exclusively the profession of a *pure* Christianity, ii. 376 —— complains of persecution, ibid. —— his proof of this persecution, ii. 376, 377 —— sufficiency of this proof considered, ii. 377—382 —— asserts the Unitarian cause to be progressive, ii. 382 —— in what sense this can be allowed to be true, ii. 382, 383 —— Mr. B. prevented from advancing to Deism by his early instruction in sounder principles, ii. 387 —— his assertion of the increase of the number of Unitarians borrows an appearance of truth from one circumstance, ii. 389 —— One most extraordinary and irrefragable proof of Mr. B.'s assertion, ii. 389 —— he admits Unitarianism to be hard to be understood, ii. 392 —— called on to account for the dissolution of the Academy of Hackney, i. 90. ii. 383, 392 —— admits and glories in the licentiousness of the system at Hackney, ii. 383, 384 —— explains how the Unitarians contrive to retain the Bible, ii. 393—394 —— interprets like Lord Peter, ii. 394 —— enjoys an exclusive monopoly of the powers of reasoning, ii. 395—398 —— exhibits singular proofs of this in a treatise on Logics, Metaphysics, and Morals, by a reference to which treatise his high claims are estimated, ii. 395—399 —— classes the clergy of the establishment under the heads of impostors and bigots, ii. 400 —— charges Doddridge with supporting from prejudice an erroneous and un-

scriptural system, ii. 400, 401 —— refers for the proof of the truth of his tenets to other Commentators, ii. 401 —— has made a good selection for his purpose, ii. 402 —— why could not add Paine, ii. 402, 403. why not Geddes, ii. 403 —— exhibits a few specimens of his own criticism, ii. 404, 405 —— convicts St. Paul of ignorance, ii. 404, 405 —— sets him right, ii. 404 —— commends Dr. Taylor's *Scripture Key*, reason why, i. 184. ii. 350 —— refers to Dr. Taylor, whose observations make against him, ii. 406 —— compares Bonaparte to Jesus Christ, ii. 408, 409 —— has lately given a *new* digest of the Unitarian creed as touching the person of Christ, ii. 409, 410 —— shews that the teaching of our Lord and his Apostles is to be received with great caution and distrust, ii. 410, 411 —— expresses doubts as to the *moral character* of our Saviour, ii. 411, 412 —— said to be the author of an anonymous pamphlet of a contemptible description, iii. 7—9 —— his strange remarks on John, v. 27, exposed, iii. 30—32 —— his extraordinary reasoning on Luke, i. 35, exposed, iii. 34—40 —— his gross falsification of Schleusner exposed, iii. 56—58 —— his extraordinary attempts at criticism and reasoning on John, ii. 19, and x. 17, exposed, iii. 56—64 —— his monstrous absurdities on the subject of *expiation for moral offences*, iii. 64—66 —— ascribes *enigmatical* meanings to our Lord's discourses, iii. 81—83 —— explains Christ's *descent from and ascent into heaven*, as meaning nothing either of coming from or going to heaven, iii. 83—94 —— proves from Astronomy that there is *no heaven*, iii. 91 —— at the same time contends for Christ's *going into heaven*, iii. 92, 93 —— exhibits a curious instance of his want of acquaintance with Greek, iii. 115, 116 —— contends that the pre-existence of a *miser* may as well be deduced from 2 Cor. viii. 9, as that of Christ, iii. 124—126 —— easily disposes in his own manner of all the texts that declare our Lord's pre-existence, iii. 126—128 —— compares the texts that declare our Lord's pre-existence to the stars in the firmament, iii. 127, 128 —— gives a curious specimen of his notions of astronomy, iii. 128, 129 —— gives a curious specimen of his knowledge of the Greek language, iii. 130—144 —— blunders in plain English as well as in Greek,

iii. 132, 133 —— his extraordinary and self-contradictory notion of a mere man having miraculous powers at his own option, iii. 184—193 —— his singularly dishonest treatment of 1 Cor. xv. 47, exposed, iii. 222—224 —— his monstrous treatment of the beginning of the Epistle to the Hebrews, and his strange jumble of all that relates to *Angels, Spirits, and Heaven*, iii. 230—234 —— objects strongly to *Hierarchies* amongst angels, iii. 237—238 —— professes himself to be neither a *materialist* nor an *immaterialist*, iii. 241 —— says that his true position is in the *centre of oscillation*, iii. 241 —— manifestly ignorant of what the centre of oscillation means, iii. 241 —— pretends to retract his avowed opinions both on *Materialism* and the *Sabbath*, in order to make proselytes, iii. 242, 243.

Ben Mordecai, (H. Taylor,)—his letters written with acuteness, i. 128, 129 —— his just views of the principle of *mediation*, i. 128 —— his scheme of Atonement, i. 19, 20 —— not free from a tincture of Socinian principles, i. 20, 177, 178 —— different from that of Dr. Taylor of Norwich, i. 183 —— objects to the received doctrine of Atonement, its implication of the *divine implacability*, i. 21 —— answered on his own principles, i. 22—25, 184—189 —— objects without reason to Grotius, Stillingfleet, and Clarke, i. 187 —— objects to the doctrine of Atonement on the ground of a want of discoverable connexion between the means and the end, i. 24 —— answered, i. 24, 25, 197, 198 —— objects on the ground of the divine immutability, and of the texts which speak of man's *reconciliation to God*, i. 25—27, 195 —— answered, i. 26—29, 199—203 —— denies that the paschal lamb is referred to in calling Jesus the lamb of God, i. 212 —— refuted i. 212—215 —— endeavours to prove that the word ἱλασμὸς does not support the idea of *propitiation*, i. 216 —— shewn to be mistaken, i. 216, 217, 239, 240 —— his argument from the word καταλλαγὴ shown to be inconclusive, i. 238—240 —— endeavours to prove that the phrase *for us*, cannot mean *in our stead*, i. 243, 244 —— his argument shewn to be erroneous, i. 244—247. ii. 405 —— attempts to deprive the *Levitical* atonement of all *propitiatory* import, and to represent it but as a ceremonial purification, i. 325 ——

this notion refuted, i. 320—325 —— his arguments against the doctrine of atonement on the supposition of its implying the absurdity of a vicarious substitution, stated and answered, i. 346—357 —— his attempt to do away the force of the expression, *bearing sins*, examined and refuted, i. 402—460 —— his theory of *Sacrifice*, i. 494, 495 —— shewn to be erroneous, i. 44. ii. 9—11.

Benson, (Dr.)—admits that *bearing sins*, signifies *suffering the penalty due to them*, i. 448 —— his criticism on the word ἀναφέρω examined and refuted, i. 454—457.

Blaney, (Dr.)—not consistent, i. 443, 444.

Bolingbroke—supplies, without intending it, a good argument against certain mistaken views of the Mosaic institution, ii. 245—247 —— a short review of his character, and of his attempts to overturn Revelation, ii. 265—275.

Brekell, (Mr.)—his able refutation of Socinian sophistries, i. 203.

Bryant, (Jacob)—grounds of his opinion that Philo Judæus derived his knowledge from Christian sources, i. 276 —— his striking observations on the *Mystical Sacrifice of the Phœnicians*, i. 374—380.

Buchanan, (Dr. Claudius)—his *Memoir on the Expediency of an Ecclesiastical Establishment for British India*, a work deserving most serious attention, i. 110—113 —— it presents a melancholy view of the neglect of religion in India by the British, i. 111, 112 —— exhibits a pleasing picture of the Church of *Malabar*, i. 113 —— represents that church as possessing the purity of the Protestant profession of Christianity transmitted to it from the apostolic age, ibid.

Burgess, (Bishop)—has given an excellent account of Unitarian management of Scripture, iii. 2—4 —— his *Brief Memorial* deserves serious consideration, iii. 10 —— his excellent observations on the proofs of Christ's divinity derived from his own declarations, iii. 37, 38 —— has well exposed the dishonest use of Schleusner's name by the Unitarians, iii. 32, 33 —— also the dishonest use made by them of the names of Locke and Grotius, iii. 47, 121 —— also of that of Dr. Clarke, iii. 324 —— has well exposed several of the Unitarian glosses, iii. 83 —— has made good observations on

Mr. Belsham's argument against the existence of a local heaven, iii. 92 —— has ably exposed the Unitarian rendering of 1 Cor. xv. 47, iii. 221, 224 —— has beaten down the attempt lately made to set up Dr. Priestley's arguments against Bishop Horsley, iii. 235.

Buxtorf, — his testimony respecting expiatory sacrifices among the Jews, i. 269—271.

C

Campbell, (Dr. A.) — his undeserved commendation of Bishop Warburton, i. 231, 232.

Celsus — bears testimony to the authenticity of the first two chapters of St. Matthew's Gospel, ii. 436—439.

Christian Observer — gives a just character of Dr. J. Taylor's 'Key to the Apostolic Writings,' ii. 350, 351.

Chubb — exhibits curious specimens of deistical arguments against Christianity, i. 129—134.

Cloppenburg's judicious remarks on the distinction between the sacrifices of Cain and Abel, ii. 182, 183.

Cocceius, — his remarks on 'sins of ignorance,' i. 333.

Condillac, (Abbé de) — his attempt to explain the natural rise and growth of language, ii. 38—40 —— followed by *Dr. Adam Smith*, and *Mr. Dugald Stewart*, ii. 40, 41 —— his theory untenable, ii. 38—42.

Corruption of human nature, i. 14, 15, 152—156 —— fully examined by Leland, i. 152 —— eloquently described by Mr. Wilberforce, i. 152—155 —— also by Mrs. Hannah More, i. 155, 156 —— denied, in a certain sense, by the Wesleyan Methodists, as well as by the followers of Priestley, i. 156—158, 163—166.

Crellius, — his criticism on Isaiah liii. and particularly on the phrase *bearing sins*, fully examined, i. 402—460.

Cudworth, (Dr.) — his remarks on the nature of the Passover, i. 293, 294.

Cumberland, (Bishop) — opposes the idea of the Phœnician sacrifice being derived from the intended sacrifice of Isaac, i. 383 —— the particular impressions under which this writer engaged in the Review of *Sanchoniatho's* History disqualified him for the due discharge of the task, i. 383, 384.

D

Danzius, — his remarks on 'sins of ignorance,' i. 335.

Deist — rejects totally the idea of a *Mediator*, i. 4. —— his objections apply equally as to Natural as to Revealed Religion, i. 4—12 —— not a true philosopher, i. 4, 5 —— cannot prove from reason the sufficiency of repentance, i. 5—8 —— well answered by Balguy, i. 92—94 —— refuted by experience, shewing the necessity of a revelation on this head, i. 6—9, 96—128 —— his objections against a *Mediator* bear with equal force against *repentance* and *prayer*, i. 10 —— The error in all such reasonings, i. 11, 12, 135—138.

Dodson, (Mr.)—his criticisms on Isaiah liii. and his endeavours to do away the force of the expression *bearing sins*, carefully examined, i. 393—460 —— commended, yet partial in his translation and commentary, i. 394, 395 —— refers in proof of the justness of his criticisms to writers who have given no proof, i. 408—410, 429—439.

Druids, — prevalence of human sacrifices amongst them, i. 100.

E

Episcopius, — his accurate distinction between moral and ceremonial impurities, i. 322.

Erasmus, — not always to be relied upon in his Greek criticisms, iii. 152—154.

Ernesti, — his remarks on the style of the New Testament, i. 231.

Evanson, (Mr.) — charges the Evangelists with gross contradictions, i. 171 —— retains only the gospel of St. Luke, and but a part of that, i. 171, 172.

F

Fellowes, (Mr.)—attacks most unwarrantably the doctrines and articles of the established church, ii. 311—341 —— observations upon his writings, ibid.

Female writers of modern times, who have contributed by their publications to the advancement of virtue and religion, ii. 363, 364.

Figurative language, — nature of it, i. 247—249.

G

Geddes, (Dr.) — Specimen of his respect for the writings, and of his qualifications as a translator, of the Old Testament, i. 483—488. ii. 403 —— instance of his grotesque rendering of certain words, i. 308 —— his absurd view of the sacrifices of the Hebrews as borrowed from the Egyptians, i. 482—488 —— opposed and answered by Dr. Priestley, i. 488—491 —— his strange distinction between those whom he calls the *vulgar Papists*, and the *vulgar Protestants*, ii. 216, 217.

Grotius, — his erroneous translation of Hebr. i. 2, i. 72, 73 —— charged with Socinianism, i. 73, 74 —— his extravagant application of the famous prophecy of Isaiah liii. to Jeremiah, i. 401 —— his strange notion concerning the nature of Abel's sacrifice, examined, and confuted, ii. 173—178 —— his excellent remarks on the relation subsisting between the Mosaic and the Christian sacrifices, ii. 223—225 —— his annotations on the Epistles, not published till after his death, iii. 169—— unfoundedly claimed by the modern Socinians as supporting their opinions, iii. 121, 122.

H

Heath, (Mr.) — the objections urged by him and others against the antiquity of the book of Job fully examined, ii. 84—92.

Heidegger's interpretation of the passage in Gen. i. 29, 30, as a grant of animal food to Adam, shewn to be erroneous, ii. 17—21.

Herder's Essay to explain the *natural* acquisition of language, admitted to be the best in support of that notion, and yet radically defective, ii. 44, 45.

Horsley, (Bishop) — his able refutation of Dr. Priestley, i. 263.

Houbigant, — his remarks on 'sins of ignorance,' i. 332.

Hume, (David)—a short view of his character, and of his inveterate and impotent hostility against Revelation, ii. 275—306 —— a dangerous guide in *history* as well as in *philosophy*, ii. 296—305 —— his calumnies against Luther fully exposed, ii. 299—303.

Hurd, (Dr.) — his well-known letter to Dr. Jortin, i. 233.

I

Ignatius, (Saint) — affords strong testimony to the *authenticity* of the *first two chapters of St. Matthew*, ii. 442, 443, 445, 447, 459, 460 —— nature of his allusions to Scripture, and of his writings generally, ii. 460—464.

Indian records, — falsely asserted to be prior to the *Mosaic writings*, ii. 252—262 —— dishonest attempt in the London Editors of the Asiatic Researches to advance their extravagant claims to antiquity, ii. 252, 253.

J

Jehovah, — untruly pronounced to have been expressed uniformly by Κύριος in the Septuagint, and never by Θεὸς, iii. 214, 215.

Jews, — their notions concerning the state of the dead, unfolded in the explication of their terms SHEOL and REPHAIM, ii. 132—137 —— their extraordinary admission of a compact with the FATHER binding the SON to a vicarious suffering for the sins of men, ii. 342, 343.

Job, — the reality of the history, and the date and author of the book, carefully considered, ii. 67—173 —— Various opinions on these heads, and their principal supporters, ii. 68, 69, 72—75, 88, 89, 108, 109 —— the book an inspired work, ii. 104—106 —— erroneous objections to the antiquity of the book of Job by Bishop Stock, and their confutation, ii. 106—169 —— the history of Job handed down among the Arabians, ii. 169—173.

Josephus, — his testimony, as far as it goes, favourable to the notion of the *propitiatory* virtue of sacrifice, in opposition to the assertion made by Dr. Priestley upon that subject, i. 273—275, 296 —— employs expressions which clearly mark the use of the word ἱλαστήριον among the Jews in a strict *propitiatory* sense, i. 218.

Justin Martyr — quotes from *Ezra* an extraordinary passage relating to the PASSOVER, i. 299, 300 —— affords ample testimony to the *authenticity* of the *first two chapters of St. Matthew's Gospel*, ii. 440, 441, 444, 446, 449—454.

K

Kennicott — prefers Coverdale's to our present version of the Bible, i. 419 —— his criticisms on Hebr. xi. 4, not admissible, ii. 183—192 —— mistakes the nature of the *Mincha*, ii. 186—190.

Keschita, — the true meaning of this word considered, ii. 80—83.

L

Language, — its origin from divine institution, ii. 24—30 —— of the New Testament peculiar, i. 231, 232 —— opinions of *Capellus, Ernesti, Michaelis, Middleton, Warburton, Leland* and *Campbell* upon this subject, ibid. —— *figurative* distinguished from *analogical*, i. 247, 248.

Leland, (Dr.) Thomas, of Trinity College, Dublin, — has best refuted the objections against the inspiration of the writers

of the N. T. derived from their unclassical style, i. 232—— an account of his writings, i. 232—236.

Lowth, (Bishop) — his fanciful notions respecting the passover, i. 308, 309.

Luther, — the calumnies circulated against him by Hume exposed and refuted, ii. 299—303.

M

Maimonides,—his notion of the origin of sacrifice, i. 257, 265 —— his opinion of the book of Job followed by Le Clerc and Michaelis, ii. 69 —— the origin of his celebrated work, the *Moreh Nevochim*, ii. 243, 244—— followed by *Spencer* and *Warburton*, ii. 242—244.

Matthew, (St.) — reconciled with Isaiah, i. 402—425 —— arguments relating to the authenticity of the first two chapters of his gospel, ii. 420—429, 437—464.

Mede, — his opinion that sacrifices were essentially *federal feasts*, ii. 5, 6 —— shewn to be ill founded, ii. 6—8 —— his excellent observation on those passages of Scripture which seem to depreciate sacrifices, ii. 63.

Michaelis,—his exposition of the word ἱλαστήριον, i. 218—— his opinion of the Apostolical antiquity of the *old Syriac* version of the New Testament, i. 229 —— his objections against the reality of the history of Job examined, ii. 69—75 —— his arguments in support of the antiquity of the book, ii. 89 —90.

Mickle's Enquiry into the Brahmin philosophy, i. 109, *note*.

Middleton, (Bishop) — his observations on the language of the New Testament, i. 231——his work on the Greek Article recommended, ii. 436.

Monboddo, (Lord) — his strange theory of the origin of language, ii. 37.

More, (Mrs. Hannah) — a distinguished and powerful advocate of virtue and religion, ii. 363 —— quoted on the subject of human corruption, i. 155, 156 —— her just and beautiful observations on *Hume's History*, ii. 299—305.

Morgan, — his absurd idea of the origin of Sacrifice, i. 43, 477, 478 —— of some use, i. 478.

N

Nares, (Dr.) — his *Bampton Lecture* a valuable work, ii. 259—261 —— his *Remarks on the Unitarian Version of the New Testament* referred to, i. 466—468. ii. 407, 435, and in many other places —— the cause of Christianity much indebted to him, i. 467. ii. 259, 260.

O

Outram, — his work *De Sacrificiis* deserves to be particularly consulted on the Sacrificial doctrine of the Rabbins, i. 257, 349, 357, 360.

Ovid, — his testimony respecting the expiatory nature of sacrifice among the Heathens, i. 286.

P

Parr, (Dr.) — unguardedly commends *Mr. Fellowes's* writings, ii. 337—341 —— his eloquent eulogium on Dr. Priestley, ii. 378 —— his defence of Dr. Thomas Leland, i. 234, 235.

Passover, — an accurate discussion of the meaning of the original word, i. 302—314 —— shewn to be a sacrifice, i. 290—302 —— extraordinary passage relating to it in *Justin Martyr*, i. 299, 300.

Percival, (Dr.) — a distinguished writer, ii. 367 —— his excellent remarks on *Providence* and *Prayer*, ii. 367, 368 —— valuable observations on the *Origin of Evil*, the *Evidence of Christianity*, and the *Clerical character and conduct*, ii. 367, 368 —— Memoir of his Life and Character by his son Dr. Edward Percival, ii. 368, 369.

Philo Judæus, — not accurately versed in Jewish customs,

i. 275, 283, 295 —— his mistake respecting the nature of the passover, i. 295 —— holds a number of doctrines, and particularly those of a *Mediator* and *propitiation*, that closely resemble the Christian doctrines, i. 276—283 —— supposed by Bryant to have derived his knowledge from the first Christians, i. 276 —— this notion opposed by Allix, i. 276, 277.

Popish writers — support the notion of the *human invention* of sacrifice, and why, i. 482 —— those of the present day not entitled to serious consideration, ii. 211, 217.

Porteus, (Bishop) — his Sermons on the *Christian Doctrine of Redemption*, excellent, i. 128.

Pre-existence, — texts supporting, i. 71, 72 —— Arguments against, by Grotius, i. 72 —— by modern Socinians in general, i. 74—84 —— by Mr. Lindsey, i. 75, 76 —— by Mr. Tyrwhitt, i. 77 —— by Mr. Wakefield, i. 79, 80, 83 —— by Socinus, i. 82 —— defended against the above objectors, i. 69—85.

Price, (Dr.) — his strange opinion concerning *Universals*, ii. 33, 34 —— offers some excellent observations on the compatibility of the efficacy of prayer with the divine immutability, i. 134—136 —— also on the efficacy of *intercession* with the Deity, i. 140—143 —— remarks likewise on the beneficial influence of intercessionary prayer on the mind of him who offers it, i. 144, 145 —— to be lamented that such a man should in some points have departed so far from Scripture truth, i. 145, 146.

Priestley, (Dr.) — his irreverent language concerning the sacred writers, i. 87, 170, 172, 253, 400 —— pronounces it indispensable to his scheme to overturn the received doctrine of Atonement, i. 90—92 —— his boldness of assertion respecting historical facts relating to the character of the Deity, i. 120—128 —— his historical incompetency fully established, i. 96—128 —— his incompetency as a reporter of the Rabbinical opinions and writings, i. 253—273 —— his gross misstatement of their writings, and of those of Philo and Josephus, i. 253—284 —— his extraordinary power of modifying and applying the testimonies of ancient writers, i. 257—284 —— seems as little conversant with classical as with historical writers, i. 284—286 —— considers the death of Christ in

the same light with that of any other good man, i. 150, 151 —— misrepresents the arguments in support of the doctrine of atonement, i. 168, 464, 465 —— charges the sacred writers as ignorant and blundering, i. 170, 172 —— boasts of having no fixed creed, i. 174 —— instances of his mode of evading the force of Scripture authority, i. 192, 193, 219, 242, 243 —— directly misstates the book of Job, i. 208, 209 —— his unjustifiable inaccuracy in Scripture criticism shewn in his remarks on two important passages, Isaiah liii. 10, and 2 Cor. v. 21, i. 220—237 —— his strange explication of the words *for* and *instead*, i. 242, 243 —— confesses that he *forces* the language of Scripture, i. 249, 250 —— contradicts himself, i. 253 —— his rejection of the attribute of *Justice* for the purpose of proving the sufficiency of repentance without any other consideration, i. 210, 211 —— his principles go to exclude all punishment whatever, ibid. —— denies that the Passover was a *sacrifice*, i. 290, 291 —— convicted by the direct words of Scripture, and all his arguments on this head shewn to be plainly contradictory to truth, ibid. —— Passover on the contrary proved to be a sacrifice, i. 291—297 —— his endeavours to prove that the *Levitical* atonement contained no idea of *propitiation*, but merely implied ceremonial purification, i. 318 —— seems not to have attended to the original word כִּפֻּר, signifying atonement, i. 318—320 —— fallacy of his argument, i. 320, 321 —— confuted, i. 321—325 —— his assertion that no trace of the doctrine of atonement is to be found in either New or Old Testament, shewn to be totally unfounded, i. 459—461 —— his assertion that no trace of the *principle* of atonement is to be found in Scripture, refuted, i. 464 —— his assertion that the doctrine of atonement sinks our ideas of the divine mercy, refuted, i. 473, 477 —— maintains, in opposition to Geddes, that the Mosaic sacrifices were not borrowed from the Heathens, but had a divine origin, i. 488—491 —— in this he contradicts himself, i. 492—494 —— his theory of *sacrifice*, i. 494 —— his reason for denying, in opposition to accumulated facts, that the notion of expiatory sacrifice had ever obtained amongst the heathens, ii. 52 —— his private character and talents, ii. 377—381 —— his public conduct censurable, ii. 379, 380

—— does not fairly follow up his own principles, ii. 386 —— restrained by early habits, ii. 387 —— his religious opinions less exceptionable as he advanced in life, ii. 181 —— his uncharitable animadversions on the established clergy, ii. 389, 390 —— affirms that Unitarians never become Deists, ii. 391 —— is directly contradicted by fact, ii. 391, 392 —— gives such an account of the nature of Academies of the Unitarian description, as proves the progress to infidelity to be almost unavoidable, ii. 384, 385 —— his theory of Early Opinions entirely overturned by *Mr. Wilson's Illustrations, &c.* iii. 39.

Q

Quarterly Review — an excellent article contained therein on the subject of the *Missions to India*, i. 113 —— its just observations on the nature of *Socinianism*, ii. 388.

R

Rabbins — full account of their opinions on the subject of the *sacrificial Atonement*, proving that they considered sacrifices not only as generally *expiatory*, but as strictly *vicarious*, i. 254—272 —— the notion entertained by some of them of the human origin of sacrifice accounted for, i. 268.

Randolph, (Dr.) — his just observations on the divine origin of sacrifice, i. 370.

Raphelius, — his just remarks on the *vicarious* nature of the sufferings of Christ, i. 245, 246.

Rational Christian — his philosophic lights, ii. 359 — see *Unitarians*.

Rational Dissenters — Unitarians so distinguish themselves from the other classes of non-conformists, i. 146. ii. 400, 401 — see *Unitarian*.

Redemption,— Scriptural doctrine of, naturally to be rejected by unassisted reason, i. 1, 2 —— principle of, combated by Socinians with peculiar vehemence, i. 90—92 —— in the highest degree necessary to defend it, i. 3, 90 —— Ar-

guments relating to it misrepresented by Dr. Priestley, i. 22, 23, 168, 169, 464, 465 —— misrepresented by H. Taylor and others, i. 185—187, 191, 192 —— scheme of, held by the Unitarians, i. 12, 13 —— held by B. Mordecai, i. 19, 20 —— held by Dr. J. Taylor, of Norwich, i. 177—183 —— the doctrine objected to, as implying divine implacability, i. 21 —— objection answered, i. 21—24 —— objected to, for want of *connexion* between the means and the end, i. 24, 25 —— objection answered, ibid. i. 196—199 —— objected to, on account of the Scripture phrase of *our being reconciled to God*, i. 25 —— objection answered, i. 26, 27, 198—203 —— objected to, on the ground of the divine benevolence, and of the stress laid on this attribute every where through Scripture, i. 28, 210 —— objection answered, i. 27, 28, 204—212 —— nature of the Redemption fully opened up by Isaiah, i. 399—452 —— advantageous effects of the scheme of Redemption upon the mind, i. 39 —— the full comprehension of the principle on which it is founded, impeded by the same difficulty which attaches to other parts of human knowledge, i. 198 — see *Atonement.*

Richie, (Dr.) — refutes Dr. Sykes's theory of *sacrifice*, in his *Criticism on modern notions of sacrifice*, ii. 4. —— furnishes an excellent refutation of *Dr. J. Taylor*'s scheme of *Atonement*, i. 182, 183 —— his remarks on 'sins of ignorance,' i. 334 —— particularly recommended on the subject of the *origin* of sacrifices, ii. 65, 66.

Rosenmüller, — his just remarks on the nature of the passover, i. 310 —— his remarks on 'sins of ignorance,' i. 334.

S

Sacrifice — human, general throughout the ancient world, i. 96—128 —— deemed strictly *vicarious* by the Heathens, i. 284, 285 —— Heathen sacrifice a corruption of the rite divinely instituted, i. 370—372 —— a striking instance of this in the *Mystical sacrifice of the Phœnicians*, i. 372—382 —— Contended that the death of Christ was not a *propitiatory sacrifice*, i. 29 —— answered, i. 29—32, 218 —— objected that

under the *Law* there was no propitiatory sacrifice whatever, i. 30, 32, 252—254 —— objection answered, i. 32—35, 314—369 ——the sacrifice of Christ, though spoken of in language *seemingly figurative*, intended as a *real* and *efficacious* sacrifice, i. 247—250 —— inconsistency of those who hold the death of Christ to have been but figuratively called a sacrifice, i. 35, 36, 471, 472 —— *that* the only true and real sacrifice, the sacrifices of the *Law* being all but figurative of *it*, i. 46, 47. ii. 231, 232 —— Passover proved to be a sacrifice, and the nature and meaning of this sacrifice explained, i. 290—302 —— sense in which the notion of *vicarious* is to be applied to sacrifices in general, i. 34, 344, 346 —— vicarious *import* of the sacrifices of the Law, expressed by the ceremony of the *imposition of hands*, i. 358, 360 —— more strongly marked by the ceremony of the *Scape-Goat*, i. 360, 362 —— *Sacrifice for Sin* defined, i. 36 —— means of *reconciliation* by Sacrifice explained, i. 37 —— not inconsistent with the divine dignity and attributes, i. 37, 38 —— Sacrifice of Christ differs from all other sacrifices in one important particular, i. 38 —— nature of Christ's sacrifice usually examined in an erroneous method, i. 42 —— Supporters of the *human invention* of sacrifice, i. 439, 440 —— Theories of it — by Spencer, i. 43, 44, 492 —— by the Author of *Scripture Account of Sacrifices*, i. 493 —— by Dr. Priestley, i. 494 —— by B. Mordecai, i. 495 —— by Sykes, i. 43, 44. ii. 1 —— by Warburton, i. 43, 44. ii. 8 —— General heads of Argument against all the theories of human invention of Sacrifices, i. 44 —— only true mode of discovering the origin and nature of the Rite, i. 45 —— the rite *unnatural* in the view of unassisted reason, ii. 47, 48 —— an argument hence in favour of *divine institution*, ii. 51, 52 —— the rite *universally* practised, an argument in favour of *divine institution*, ii. 48—51 —— brief view of the Christian sacrifice, i. 45, 46 —— *Objections* against the divine origin of sacrifice examined, ii. 53—64 —— *Divine origin* inferred from Abel's and the early Patriarchal sacrifices, i. 47, 48. ii. 64—67 —— the sacrifice of Abel an *animal* sacrifice, ii. 173—178 —— Divine origin and true design of sacrifice inferred from the sacrifice of Abel, i. 49—58 —— sacrifice of Abel, why accepted, whilst that of Cain was

rejected, i. 49—55. ii. 178—191 —— rite instituted at the fall, i. 50, 51. ii. 198—203 —— the animal sacrifice peculiarly significant, i. 51, 52 —— sacrifices before the law, *animal* and *piacular*, i. 54—57, 371, 372. ii. 220—223 —— true import of the early animal sacrifices before and under the law, i. 371, 372 —— history of Scripture sacrifice shown to be consistent throughout, i. 58—60 —— the sacrifice, of those under the law, most particularly typical and illustrative of that of Christ, i. 61—63. ii. 306, 307 —— sacrifice of Christ, in what sense, and how far, *vicarious*, i. 63, 64.

Scripture Account of Sacrifices, Author of—his scheme of *Redemption*, i. 197, 198 —— his singular notion concerning the pollution of the Scape-Goat, &c. i. 364, 365 —— refuted, i. 341 —— admits that *bearing Sin*, means bearing its punishment, in the case of one's *own* sin, but not in that of *another's*, i. 442 —— answered, i. 442—448 —— his scheme of the origin and meaning of sacrifice, and the objection to it, i. 493, 494.

Septuagint translation of Isaiah, inferior to that of any other part of the Old Testament, i. 227, 396 —— the translation of Job also inaccurate, and takes great liberties with the original, ii. 115, 116 —— collation of the various copies of the Septuagint by Dr. Holmes, i. 92, 93.

Sharp, (Granville) has, in his *letter on certain particularities of the Hebrew Syntax*, made some excellent remarks on the *converted future* of the *Hebrew*, ii. 100.

Smith, (Dr. Adam) argues from the natural sentiments of mankind, in behalf of the reasonableness of *intercession* and *atonement*, i. 205—207 —— infected by his connexion with David Hume, i. 207, 208. ii. 284, 285 —— his opinion of the process whereby the use of general signs is acquired, ii. 40 —— this opinion controverted, 41.

Smith, (Elizabeth)—her translation of the book of Job, an extraordinary work, ii. 143, 144 —— extracts from and observations on that Translation, ii. 144—146, 149, 150 —— praise of her by Mrs. Hannah More, ii. 363.

Socinians distinguished from *Unitarians*, i. 147—150 —— their mode of interpreting Scripture described, i. 172, 173.

186, 187 —— their sophistical reasonings to be most carefully watched, i. 468.

Spencer — his error concerning the nature and origin of sacrifice, i. 479, 480, 493 —— his wrong interpretation of the ἐθελοθρησκεία of St. Paul, i. 479, 480 —— his argument derived from the use of the word δῶρα in Heb. xi. 4. refuted, ibid. —— his work built upon the *Moreh Nevochim* of *Maimonides*, ii. 242 —— a dangerous guide in theology, ii. 242, 243 —— refuted by several writers, ii. 242, 246, 248, 249 —— his reflections upon divine Revelation, ii. 243, 244.

Stock, (Bishop of Killalla) objects to the generally received idea of the antiquity of the book of Job, ii. 106—109 —— his objections shown to be unfounded, ii. 109—119 —— his translation of Job, a hasty, imperfect, and highly objectionable performance, ii. 106—169 —— indulges too freely in conjectural emendations of the sacred text, ii. 166—169.

Sykes, objects to the doctrine of atonement on the ground of texts stating *man's reconciliation to God*, not that of *God to man*, i. 200 —— states the texts uncandidly, i. 202, 203 —— his whole objection answered, i. 26—29, 198—203 —— his erroneous criticism on the phrase '*for us*,' i. 243—247 —— contradicts himself in his endeavours to prove that Christ, when compared to the Paschal lamb, was not said to be sacrificed, i. 301, 302 —— his arguments against the doctrine of atonement, on the ground of its implying vicarious substitution, stated and answered, i. 346—357 —— his affirmation, that the imposition of hands implied nothing vicarious, considered, i. 358—364 —— his denial that the Scape-goat was a Sin-offering, examined, i. 361—365. 449—451 —— refers to a text, as proving decisively that נשׂא signifies *removing* or *taking away*, which makes directly against him, i. 439, 440 —— his theory of *sacrifice*, i. 43, 44. ii. 1 —— shown to be erroneous, i. 44. ii. 1—8. 11—24 —— contends for the permission of animal food before the Flood, ii. 12 —— this notion refuted, ii. 11. 24.

T

Taylor, (Henry) — see *Ben Mordecai*.

Taylor, (Dr. John, of Norwich) — his scheme of atonement,

i. 177—182 —— sum of his scheme, i. 182 —— falls in with some of the principles of the Socinian, i. 178, 182—184—— his whole scheme but an artful *accommodation* of Scripture phrases, i. 178, 179, 182 —— his *key* a false one, ii. 350, 351 —— his works imprudently recommended by Bishops, i. 183 —— the errors of his scheme fully refuted by the author of the *Scripture account of Sacrifices, and Dr. Richie's Criticisms on modern notions of atonement*, i. 183 —— and well pointed out in the *Christian Observer*, ii. 350, 351 —— difference between his scheme and that of H. Taylor, i. 183, 184 —— his familiar illustration of his scheme, i. 196, 197 —— his unjustifiable mode of investigating the nature of the *Levitical* atonement, i. 315—317 —— his endeavour to do away the force of the phrase, *bearing sins*, fully examined, i. 402—459 —— his erroneous criticism on the word נשא and the weakness of his endeavour to show that it merely signifies *removal*, and not *sustaining the penal consequences*, of sin, i. 425—440 —— is referred to by Mr. Belsham, but turns out too orthodox for him, and is afterwards relinquished by him, ii. 405—407.

Texts of Scripture — supporting the doctrine of the pre-existence of Christ, i. 71, 72 —— texts proving the plan of atonement to have arisen out of the divine *mercy*, i. 23 —— texts, wrongly urged by Priestley, Sykes, and Taylor, in proof of the sufficiency of obedience *per se*, i. 191 —— texts representing man as forgiven *freely*, how to be understood, i. 191—196 —— texts representing us as *reconciled to God*, not God as *reconciled to us*, misunderstood by Crellius, Sykes, H. and J. Taylor, and others, i. 26, 27, 199—203 —— texts proving the displeasure of God against the sinner, i. 27, 28, 204—323 —— texts proving the death of Christ to have been a *propitiatory sacrifice*, i. 29, 220, 387, 388 —— texts proving the sacrifice of Christ to resemble the paschal sacrifice, i. 290—302 —— texts proving that atonement, in the Old Testament, included the idea of averting the divine displeasure, and obtaining forgiveness, i. 323, 324 —— two important texts cleared from the erroneous criticisms of Dr. Priestley, i. 220—237 —— celebrated one in Isaiah liii. particularly examined, and its application by St. Matthew

vindicated, i. 388—452 —— texts ascribing the *bearing of sins* to Christ's sacrifice, and explaining the manner in which this phrase is used in Scripture, i. 387—459 —— texts in Isaiah liii. fully explanatory of the doctrine of atonement, i. 388—400, 448—454 ——text in 1 Pet. ii. 24. erroneously referred to Isaiah liii. 4., i. 404, 453, 454 —— texts announcing the principle of atonement, i. 452, 453, 460, 461 —— texts proving the sacrifices of the *Law* to be typical of that of Christ, i. 46, 47 —— texts erroneously supposed to support the idea of the human invention of sacrifices, ii. 37—42 —— text proving Abel's sacrifice to have had a reference to that of Christ, i. 49 —— text in Gen. iv. 7. explained, i. 53. ii. 203—218 —— texts evincing the piacular virtue of the animal sacrifice, i. 55, 56 —— texts referred to by *Justin Martyr* and the *Apostolical Fathers*, ii. 449—461 —— texts instanced, in which the Unitarian Version of the New Testament has departed from Primate Newcome without notice, and which bear vitally upon the Unitarian question, iii. 16, 17 —— these and other texts which are disingenuously treated by the Unitarians, considered, iii. 17—243.

Tillotson's unjustifiable idea of the origin of the plan of redemption by the sacrifice of Christ, ii. 232—236 —— confuted, ii. 236—247 —— his mistaken supposition of a *Religion of Nature*, ii. 236—241 —— his writings recommended by Locke as supplying a model of *perspicuity*, ii. 238.

Tindal, — his absurd objection, i. 45, 46, 477 —— the use to which it may be applied, i. 478.

Tomline (Bishop) — on Philip. ii. 6, 7. deserves particularly to be consulted, i. 69 —— his judicious reflections on the endeavours of the Christian after perfection, i. 162. —— his excellent observations on subscription to the *Articles of the Church*, ii. 329—334.

Townson, (Dr.) gives a good account of St. Matthew's peculiar mode of citing the prophecies, i. 424.

Trimmer, (Mrs.) —a book falsely published under her name by the Unitarians, in order to introduce their heresy into schools, iii. 328, 329.

U

Unitarians — brief view of their scheme, i. 12, 13. —— their notion of the sufficiency of the *promulgation* of forgiveness on repentance, erroneous, i. 13—16 —— adopt a principle of reasoning in common with the Deist, i. 12 —— are equally unassailable, on the ground of Scripture, with the Deist, i. 16, 17 —— their strange explication of texts of Scripture, i. 73—85, and Appendix with the Postscript *ubique* — mode of reasoning subversive of every possible interpretation of Scripture, i. 86, 87, 173 —— called, by Mr. *Howes, Humanists;* and by Mr. *Hobhouse, Humanitarians*, i. 146, 147 —— favourers of Mahometanism, i. 132—134 —— pretend to be exclusively worshippers of *one God*, i. 146. ii. 348 —— their scheme fully explained by Dr. Priestley and Mr. Belsham, but most compendiously by the latter, i. 147. ii. 348—352, 409—412 —— their scheme difficult to describe, why, ii. 348, 349 —— they disclaim the title of *Socinians*, i. 148, 149 —— go far beyond Socinus, i. 149—152. ii. 562 —— explain away the meaning of Scripture, i. 17—19. 86—88, 170—175 —— represent the Sacred Writers as erroneous and unphilosophical, i. 170—172 —— differ little from the *Theophilanthrope* Deists, i. 172. ii. 370 —— cannot form any canon of Scripture, why, i. 174, 175 —— have lately published a version of the New Testament; nature of that version, ii. 417—435 —— in that version admit the substitutive force of the word ὑπὲρ, i. 246 —— reject *humility*, i. 18—156 —— agree with the Stoics in their proud notions of virtue, i. 176, 177 —— refer to each other boldly for proofs which have not been given, i. 409—413. 438, 440. ii. 401 —— said to hold a *pure* Christianity, ii. 376 —— said to be persecuted, *ibid.* —— said to be a progressive cause, ii. 382 —— likely to decrease in number, ii. 382, 383. 388 —— do not all follow up their principles, ii. 386, 387 —— in one way *seem* to increase in number, ii. 389 —— naturally pass to Deism, ii. 383—392 —— how contrive to retain the Bible, ii. 393, 394 —— they alone sound critics, and why, ii. 395—400 —— disingenuous in their treatment of ancient authorities, ii. 444, 445 —— avow-

edly reject the received use of language, iii. 2, 3 —— deprecate the application of critical learning to Scripture, and why, iii. 4—6 —— dishonestly desert Primate Newcome in their version, iii. 16, 17 —— make a capricious use of the Greek article to establish their own doctrines, iii. 18—29 —— make a dishonest use of Schleusner's authority, iii. 31, 32 —— have adopted an organization similar to the Wesleyan, iii. 9, 344, 345 —— their mode of interpreting Scripture, iii. 40—44 —— have contrived an expedient whereby they can in terms *appear* to admit those doctrines of Scripture which they reject, iii. 70—72 —— make an unguarded confession of their dishonest artifices for this purpose, iii. 70—72 —— quote Erasmus, Grotius, Clarke, Griesbach, Cyprian, Hilary, Chrysostom, all unfairly, iii. 100—108 —— cite Locke's authority unfairly, iii. 109—111 —— employ such criticism as the old Socinians would have been ashamed of, iii. 114, 115 —— put in an unfounded claim to the support of Locke and Grotius, iii. 121 —— not very fortunate in their references to the ancient Classics, iii. 157 —— substitute the 'wilderness' for the 'heaven' into which the old Socinians fancied our Lord to have been carried up after his baptism, iii. 188 —— do not follow Griesbach, though they profess to do so, iii. 208 —— libel Marcion, whom they profess to admire, iii. 209, 210 —— have grossly misrepresented Dr. Clarke, iii. 230—232 —— the religion of Unitarians not the religion of truth, iii. 244—250 —— the absurdity of their arguments (especially those of Mr. Belsham), in opposition to the genuineness of the first two chapters of Matthew and Luke, fully exposed, iii. 250—307 —— the indecency of their manner of treating grave subjects and persons, instanced in Mr. Belsham and Mr. Gilchrist, iii. 258—264 —— their blasphemous treatment of subjects the most awful, iii. 262—264 —— the credulity of illiterate Unitarians sadly abused by their popular writers, especially by Mr. Belsham, iii. 297—299 —— to be distinguished into different classes, iii. 307, 321, 336—345 —— their attempt to defend (by the pen of Mr. Belsham) their blunder concerning Herod, King of Judea, exposed, iii. 308—316 —— not so ignorant with regard to Ephrem Syrus, of the *sixth* century, as they pretend to be, iii. 320 —— their studiously

dishonest use of a title which they admit does not properly belong to them, iii. 321—344 —— their false reports of distinguished individuals, and their fabrications of writings under false names, to gain proselytes, iii. 322—331 —— have made no progress in Ireland, and but little in America, iii. 322—333 —— the true Priestleyan Unitarians confessed by Mr. Belsham to be few in number, iii. 343, 344 —— they call upon all Dissenters to unite and overturn the Established Church, iii. 345, 346 —— have adopted the unnatural plan of sending abroad *missionaries* to teach *unbelief*, iii. 347, 348.

Unitarian Version of the New Testament — of a latitude which embraces opinions subversive of Christian doctrines, ii. 417 —— insidiously professes to found itself on Archbishop Newcome's translation, ii. 418 —— effected by means of the usual apparatus of Unitarian exposition, ii. 418, 419 —— avows the design of clearing away all the leading doctrines of the Gospel, ii. 419 —— is enabled to take the widest liberties of translation by its systematic rejection of verbal criticism, ii. 419, 420. iii. 4, 5 —— gets rid of the doctrine of the *Incarnation* by rejecting the opening chapters of St. Matthew and St. Luke, ii. 420 —— futile and contradictory grounds on which it attempts to maintain this rejection, ii. 420, 428 —— quotes Lardner's authority in support of the opposite of that which he maintains, ii. 428, 429 —— does this from a gross blunder in confounding the *true* and *vulgar* eras of the *nativity*, ii. 429 —— falls into another blunder concerning the *age* and *character* of *Ephrem Syrus*, ii. 430, 431 —— gives a most extraordinary and absurd translation of the first chapter of St. John's Gospel, ii. 431, 432 —— gives an equally extraordinary and absurd explanation of St. Stephen's address to Christ, ii. 433, 434 —— the whole of this *new Version* judiciously examined and exposed by Dr. Nares, i. 467, 468. ii. 435. iii. 3, 5 —— also by Dr. Laurence and Mr. Rennell, iii. 4, 5 —— proved to be grossly dishonest in its use of the Archbishop's name, iii. 8—249 —— its extraordinary use of the terms THE *Son of God* and A *Son of God*, iii. 18—23 —— its absurd interpretation of Luke i. 35, fully exposed, iii. 18—49 —— its absurd interpretation and exposi-

tion of Rom. i. 1, 2. exposed, iii. 40—47 —— its unscriptural observations on *the two natures* in Christ opposed to the authorities of Locke and Grotius, iii. 45, 46 —— its erroneous exposition of John i. 12. exposed, iii. 49—72 —— its erroneous exposition of John x. 18. exposed, iii. 50—56 —— its erroneous exposition of John iii. 13. exposed, iii. 73—95 —— its extraordinary glosses upon John iii. 13, iii. 31, vi. 38, vi. 62, exhibited, iii. 80, 81 —— its erroneous exposition of Rom. ix. 5. exposed, iii. 95—120 —— its disingenuous manner of speaking of the text in 1 Tim. iii. 16. noticed, iii. 96 —— its erroneous exposition of 2 Cor. viii. 9. exposed, iii. 123—198 —— its dishonest quotation of Wakefield, iii. 146—149 —— its extraordinary exposition of Heb. xii. 25, 26. exposed, iii. 198—240 —— its extraordinary treatment of 1 Cor. x. 9. exposed, iii. 202—219 —— its unjustifiable treatment of 1 Cor. xv. 47. exposed, iii. 221—228 —— its strange jumble of all that relates to angels, spirits, and heaven, and especially in the beginning of the Epistle to the Hebrews, iii. 235—240 —— a mere travesty of the New Testament, iii. 1, 2 —— the probable reason for adopting Primate Newcome's Version for its basis, in preference to Wakefield's, iii. 227—229, 235, 243 —— follows the Primate with servility where Unitarian tenets are not affected, iii. 243—247 —— copies even his mistakes in such places faithfully, ibid. The reason for selecting the Primate's Version openly confessed, iii. 247, 248.

Universals — the various opinions concerning their nature, ii. 25—35 —— Aristotle's views on this subject, just, ii. 26—28 —— excellent remark upon this subject, by Mr. Dugald Stewart, ii. 29, 30.

V

Veysie, (Mr.) — his judicious remarks on the sense in which God is said to forgive men *freely*, i. 196 —— his just distinction on the subject of figurative allusion, i. 247—249.

Villers — gives, in his *Essay on the Reformation*, a dismal account of the ignorance of Scripture enforced by the Romish Church, ii. 211—213 —— contrasts the characters of the

Protestant and Romish Churches, ii. 212, 213 —— convicts Hume of falsehoods in his charges against Luther, ii. 299.

Vitringa, — his erroneous notions respecting the passover, i. 303, 308—311.

W

Walker, (Mr.) — has given, in his *Letter to Mr. Belsham*, an excellent refutation of his reasoning, ii. 350.

Warburton,— his strange position that repentance must necessarily *entitle* to forgiveness, i. 94, 95. ii. 237 —— his singular theory on the subject of Natural Religion, ii. 236—238 —— his well-founded observations on Wesley, i. 166, 167 —— his paradoxical position concerning the language of the New Testament, i. 231 —— this well refuted by Dr. Leland, i. 232—238 —— his idea of the *scenical* nature of the intended sacrifice of *Isaac*, i. 384 —— his theory of *Sacrifice*, i. 44, ii. 8 —— his objections against the divine institution of sacrifice considered, ii. 53—59 —— his extravagant notion concerning the book of Job, ii. 75 —— his unjustifiable adoption of the opinions of *Spencer* and *Maimonides*, ii. 242—244 —— his severe castigation of Bolingbroke, ii. 267 —— characters given of him, ii. 244—246.

Ward's Errata — a meagre abstract of Gregory Martin's ancient refuted work, ii. 213, 214 —— its recent re-publication a proof of the low state of Scripture criticism in the Romish Church, ibid. —— specimen of its miserable cavils against the Protestant translations of the Bible, ii. 213, 214 —— answered by Dr. Ryan and Mr. Grier, ii. 215 —— the danger to which these gentlemen are exposed by their attempts to answer it, ibid.

Wardlaw, (Dr.) his just observations on the Unitarian exposition of Rom. ix. 5, iii. 120 —— his excellent remarks on the Unitarian notion of a mere man possessing divine power, iii. 173 —— his just exposure of Mr. Belsham's absurd reasoning, iii. 262.

Watson, (B. of Landaff) — his judicious observation on the position that the doctrine of *Atonement* is inconsistent

with the divine attribute of mercy, i. 473 —— his just expression of indignation against the presumption of opposing a fancied philosophy to Apostolic authority, ii. 414.

Watts, (Dr.) — his memory traduced by the Unitarians —— and publications falsely issued by them as his, iii. 325 —330.

Wesley — his followers hold opinions of *perfection* inconsistent with *Christian humility*, i. 156, 157 —— speak contemptuously of the Clergy of the Established Church, i. 156 —— not remarkable for the justness and accuracy of their reasonings, i. 158 —— their numbers rapidly increasing, and the reason why, ibid. —— danger to the Establishment from the injudicious countenance given to them by some of its members, i. 158—160 —— change of the *Liturgy* and *Articles*, and rejection of the *Catechism*, two of the *Creeds*, and many of the *Psalms*, by *Mr. Wesley*, i. 159, 160 —— the *Articles* rejected by him inconsistent with his favourite doctrine of *perfection*, and the rejection derogatory to the dignity of Christ, 159, 164, 165 —— extravagant dogmas maintained by him and his followers, i. 159, 160 —— proofs of this in the writings of Mr. Wesley, i. 162—167 —— his latitudinarian principles respecting doctrines, i. 165—167 mischievous consequences to true religion, i. 167, 168.

Wilberforce, (Mr.) — his *Practical View*, a book of high value, i. 89, 152 —— defended against Dr. Parr, ii. 339 —— his eloquent description of the corruption of man's natural state, i. 152—155 —— describes Unitarianism as a half way house to Infidelity, ii. 372.

Williams — in his *Free Enquiry*, asserts that there are no *certain* references to the first two chapters of St. Matthew's Gospel, *till* the days of *Celsus*, ii. 439 —— this assertion refuted, ii. 439—443 —— his strange assertion concerning the silence of the Apostolical fathers on those chapters fully examined and confuted, ii. 443—464 —— this writer exhibits a striking specimen of the disingenuousness of Unitarian critics, ii. 444, 445.

INDEX OF TEXTS

EXPLAINED OR REFERRED TO.

Genesis.	*v.*	*p.*
i.	3	ii. 343
—	28	ii. 45
—	29	ii. 12, 14, 19, 21, 45
—	30	ii. 18, 21
—	9	ii. 45
—	16—18	ii. 45
—	19	ii. 25, 36, 45
—	20	ii. 25
—	22, 23	ii. 45
—	23	iii. 36
iii.	8	ii. 45, 108, 148, 150
—	9	ii. 45, 121
—	10	ii. 45, 150
—	11	ii. 45
—	12	ii. 45, 108 148, 150
—	14—20	ii. 45
—	21	ii. 45, 201
—	22	ii. 45
iv.	3	ii. 56, 179, 198
—	4	i. 480. ii. 66, 67 183, 184
—	5	i. 480
—	6	ii. 207
—	7	i. 53. ii. 178, 203, 207, 208, 215, 218, 219
iv.	20	ii. 9, 10
vi.	4, 7, 11	ii. 108
—	14	i. 318
vii.	2	ii. 23, 24
—	11	ii. 124
—	21	ii. 15
viii.	20	ii. 23, 24, 220
—	21	ii. 65
ix.	3	ii. 11, 12
—	4	ii. 16
xiv.	5	ii. 134
—	22	ii. 86
xv.	2, 7, 8	ii. 86
—	9	ii. 6, 23
—	10, 18	ii. 6
—	17	ii. 6, 66
xvii.	5	iii. 36
—	27	i. 382
xviii.	20	ii. 206
—	32	i. 139
xix.	3	ii. 14
xx.	7	i. 139
—	9	ii. 206
xxii.	2	i. 380
xxiii.	6	i. 378, 380
xxiv.	3	ii. 86
xxv.	31—34	ii. 173
xxvi.	24	i. 139

Genesis.	v. p.
xxviii. 13, 16	ii. 86
xxix. 1	i. 430
xxx. 44	iii. 171
xxxii. 9	ii. 86
—— 20	ii. 189
—— 28	iii. 86
xxxiii. 19	ii. 80, 81
xxxvii. 35	ii. 133
xlii. 35	ii. 81
xliii. 11, 15	ii. 189
—— 33	ii. 173
xlv. 18	ii. 122

Exodus.	
i. 11	i. 418
iii. 2, 4	i. 484
iv. 24	ii. 204
v. 2	i. 336
vi. 3	i. 483. ii. 86
— 9	i. 394
x. 17	i. 439
— 25	ii. 220, 222
xii. 5	i. 364
— 8, 21	i. 293
— 11	i. 303, 306
— 12	i. 303
— 13	i. 298,303, 306, 310
— 19	ii. 108
— 21	i. 293
— 23	i. 304, 310
— 27	i. 291,294, 295, 312
— 29	ii. 138
xv. 25, 26	ii. 62
xvi. 8	ii. 61
—— 13	ii. 121
xviii. 11	i. 336
—— 12	ii. 220, 222
xx. 7	i. 351
xxi. 2—6	ii. 84
— 14	i. 336
xxii. 26	ii. 201
xxiii. 7	i. 397
—— 18	i. 291,294, 295

Exodus.	v. p.
xxiv. 8	ii. 5
—— 10	iii. 232
xxviii. 38	i. 327,328, 426,429, 430
xxix. 14	i. 241. ii. 204, 206
xxx. 9	ii. 189
—— 10	ii. 204
—— 12, 14, 16	i. 214
xxxii. 21	ii. 206
—— 30	i. 323. ii. 206
—— 32	i. 323
xxxiv. 6	i. 428
—— 7	i. 428,432, 438
—— 9	i. 432
—— 25	i. 291,294, 295
—— 30	ii. 201

Leviticus.	
i. 3	i. 368
— 4	i. 84, 296, 366
— 4—9	i. 296
— 5	i. 296
ii. 1	ii. 188, 190
— 6	ii. 189
ii. 13	ii. 5, 7
iii. 2—5	i. 296
iv. 2	i. 332, 337
— 3	i. 353. ii. 204
— 3—12	i. 353
— 6	ii. 79
— 13, 14	i. 332
— 13—22	i. 353
— 20	i. 325
— 21	ii. 204, 206
— 23	i. 332
— 24	i. 296. ii. 204, 206
— 26	i. 296, 325
— 28	i. 332
— 29	ii. 204

Leviticus.	v. p.
iv. 31	i. 325
v. 2, 3	i. 332
— 4	i. 339, 350
— 5	i. 360
— 8	i. 241
— 9	i. 241. ii. 206
— 10	i. 325
— 11	i. 241
— 13, 16	i. 325
— 17	i. 332
— 18	i. 325, 332
vi. 1, 2	i. 339
— 2—7	i. 33
— 3	i. 350
— 7	i. 325
— 18	i. 365
— 23, 26	i. 435
— 25	ii. 204
vii. 2	i. 241
— 8	i. 478. ii. 200
ix. 22	i. 430
— 24	ii. 66
x. 17	i. 426,429, 430, 435
— 23	i. 435
— 26	i. 435
xi. 44—46	ii. 15
xii. 7	i. 263, 330
xiv. 20, 26, 31, 35	i. 325
— 32, 34, 49	i. 330
— 5	i. 362. ii. 308
— 6	i. 363
— 7, 9	ii. 308
— 10	i. 362. ii. 308.
— 11	i. 363
— 15—28	i. 353
— 16, 20	i. 320, 329
— 17	ii. 308
xvi. 21	i. 358,360, 361, 431
Leviticus.	v. p.
xvi. 22	i. 361, 426 429, 436
— 26	i. 361
xvii. 11	i. 56, 349, 434
xix. 20	i. 34
— 22	i. 325
xx. 19	i. 456
xxii. 21	i. 364
xxiv. 14, 15	i. 366
— 16	i. 351
xxvi. 18, 23, 28	i. 391
— 39	i. 334
Numbers.	
v. 7	i. 360
ix. 5, 6, 7	i. 293
— 13	i. 293, 295
xi. 31	ii. 120
— 32	ii. 121
— 33	ii. 108,118, 121
— 34	ii. 108, 118
xiv. 18	i. 428, 432 438
— 19	i. 428
— 33	i. 441, 442 445, 455, 457
xv. 22	i. 333
— 24	i. 332
— 24—28	i. 333
— 25, 26, 28	i. 325
— 27	i. 333, 335
— 30	i. 333,335, 336
— 31	i. 336
xvi. 46, 47, 48	i. 324
xviii. 1	i. 326,328, 429
— 8	i. 433
— 12	ii. 177
xix. 2	i. 364
— 7	i. 327
— 16	i. 330
— 17	i. 329

Numbers.	*v.*	*p.*
xxii.	22	ii. 88
xxiii.	1	ii. 79
xxiv.	2	i. 430
xxv.	11, 13	i. 324
xxxiii.	1	ii. 79

Deuteronomy.	*v.*	*p.*
i.	42, 43	i. 336
iii.	11	ii. 134
vii.	7	i. 394
xi.	2	i. 391
xii.	5, 6, 11, 14	i. 293
xiv.	3	ii. 24
xvi.	2	i. 291, 292, 293
——	4	i. 291, 295
——	5, 6	i. 291, 292, 295
xvii.	12, 13	i. 336
xviii.	10	i. 373
——	22	i. 336
xxi.	18	i. 391
xxii.	18	i. 391
xxiv.	1	i. 470
xxv.	1	i. 397
xxvii.	26	i. 339, 350
xxviii.	21	i. 424

Joshua.	*v.*	*p.*
ii.	19	i. 367
xxiv.	32	ii. 80

Judges.	*v.*	*p.*
vi.	6	iii. 158
—	18	ii. 188
—	21	ii. 66
xiv,	15	iii. 158

1 *Samuel.*	*v.*	*p.*
ii.	7	iii. 164
—	17	ii. 188
xv.	22	ii. 60
xxiii.	26	i. 305
xxix.	4	i. 201

2 *Samuel.*	*v.*	*p.*
i.	16	i. 367
xviii.	33	i. 246
xix.	22	ii. 88
xxiv.	16	ii. 109, 156

1 *Kings.*	*v.*	*p.*
v.	4	ii. 88
viii.	29	i. 293
——	32	i. 397
x.	25	ii. 189
xi.	14, 23, 25	ii. 88
xii.	11, 14	i. 391
xviii.	29, 36	ii. 188
——	38	ii. 66
xxii.	19—23	ii. 72

2 *Kings.*	*v.*	*p.*
iii.	20	ii. 188
vii.	9	i. 442
viii.	8, 9	ii. 189
xii.	16	ii. 204
xxiv.	12	ii. 109
xxv.	27	ii. 109

1 *Chronicles.*	*v.*	*p.*
xxi.	15	ii. 109, 156
——	26	ii. 66

2 *Chronicles.*	*v.*	*p.*
ii.	2, 18	i. 410
vi.	23	i. 397
vii.	1	ii. 66, 178
—	16	i. 293
ix.	24	ii. 189
x.	11, 14	i. 391
xxix.	23	i. 363
xxx.	15, 16	i. 294, 295
xxxii.	23	ii. 189
xxxiv.	13	i. 410
xxxv.	5, 6, 10	i. 293
——	11	i. 293, 294, 295

Ezra.	*v.*	*p.*
vi.	19, 22	i. 299
ix.	4, 5	ii. 188

Nehemiah.	*v. p.*
iv. 45	i. 319
Esther.	
vii. 8	ii. 122
viii. 1, 7	ii. 122
ix. 25	i. 367
Job.	
i. 4	i. 209
i. 5	i. 55. ii. 220
ii. 9	ii. 116
iii. 19	ii. 84
iv. 10	ii. 151
v. 16	ii. 92
vii. 9	ii. 127
viii. 10	ii. 92
x. 11	ii. 201
— 16	ii. 151
xi. 8	ii. 127
xii. 12	ii. 74
— 17	ii. 109
xiv. 13	ii. 127
xv. 10	ii. 73, 74
— 30	ii. 89
xvi. 2	i. 407
— 6	i. 407
xvii. 13, 16	ii. 127
— 23	ii. 130
xviii. 13	ii. 174
xix. 4	ii. 116
— 20, 26	ii. 201
— 23—29	ii. 105
xx. 9	ii. 127
— 20	ii. 108, 118
— 22	ii. 130
xxi. 13	ii. 127
xxiv. 19	ii. 127
xxvi. 5	ii. 108,123, 134
xxviii. 8	ii. 151, 152
xxix. 8	ii. 73
xxx. 1	ii. 73
— 29	ii. 152
xxxi. 28	ii. 84
— 33	ii. 108, 148

Job.	*v. p.*
xxxi. 34	ii. 151
xxxii. 6, 7	ii. 73, 74
xxxiii. 19	i. 407, 408
— 23	ii. 109, 155
xxxiv. 17—19	ii. 143
— 17—20	ii. 144, 145
— 18	ii. 145
— 19	ii. 145, 146
— 20	ii. 108,133, 147
— 23, 24	ii. 145
— 26	ii. 130
— 37	ii. 130
xxxvi. 8—12	ii. 109
— 18	ii. 130
— 28	ii. 116
xxxvii. 13	i. 392
xxxviii. 1	ii. 104
xxxix. 34	ii. 116
xl. 1—14	ii. 168
xl. 14	ii. 84
xlii. 5	ii. 104
— 6, 7	ii. 168
— 7, 8	i. 28, 209, ii. 220
— 10	i. 139
— 11	ii. 81, 167
— 12	ii. 167
Psalms.	
vi. 1	i. 391
vii. 16	i. 367
xiv. 13	i. 407
xvi. 10	ii. 133
xx. 3	ii. 67
xxv. 7	i. 335
xxx. 4	ii. 133
xxxii. 1	i. 319
— 6	i. 432
— 10	i. 406
xxxiii. 3	ii. 209
xxxiv. 10	iii. 158
xxxviii. 1	i. 391
— 17	i. 407
xxxix. 11	i. 391
xl. 6	ii. 59

Psalms.	*v.*	*p.*
xl.	7	i. 241
xlix.	16	iii. 171
l.	5, 16	ii. 5
—	8, 9, 13	ii. 59
li.	16	ii. 59
lxix.	29	i. 407
lxx.	7	i. 418
lxxi.	13	ii. 88
lxxii.	10	ii. 189
lxxix.	8	iii. 158
lxxx.	7	i. 418
lxxxi.	16	ii. 177
lxxxii.	3	i. 397
lxxxv.	2	i. 319
lxxxvi.	15	i. 428
lxxxviii.	30	ii. 120
lxxxix.	50	i. 397
xci.	13	ii. 151
xciv.	17	ii. 133
ciii.	3	i. 413
civ.	4	i. 484
cv.	40	ii. 121
cix.	20, 29	ii. 88
cxviii.	18	i. 391
cxlvii.	14	ii. 177

Proverbs.		
iii.	11	i. 391
ix.	18	ii. 136
xiii.	7	iii. 160
—	24	i. 391
xv.	8	ii. 59
xvii.	15	i. 397
xix.	18	i. 391
xx.	4	i. 394
xxi.	17	iii. 171
—	16	ii. 136
xxii.	15	i. 391
xxiii.	4	iii. 171
—	21	iii. 158
xxvi.	13	ii. 151
xxvii.	20	ii. 136
xxviii.	22	iii. 171
xxx.	16	ii. 136
—	29	ii. 209

Ecclesiastes.	*v.*	*p.*
i.	18	i. 407
ii.	18	i. 407

Isaiah.		
i.	8	i. 397
i.	11, 12	ii. 59
v.	14	ii. 127, 136
—	23	i. 397
vii.	14	ii. 449
ix.	6	i. 75
x.	27	i. 410
xiv.	9	ii. 126,127, 131
—	11, 15	ii. 127
xxiii.	16	ii. 209
xxvi.	14	ii. 134
——	16	i. 391
xxviii.	4	ii. 174
——	7	i. 333
——	15, 18	ii. 127
xxxi.	5	i. 306,308, 311, 312
xxxiii.	24	i. 424
xxxv.	5	i. 421
xxxviii.	10, 18	ii. 127
xl.	2	i. 442
xlvi.	4	i. 412
xlix.	23	ii. 87
l.	8	i. 397
lii.	6	ii. 126
liii.	3	i. 408
—	4	i. 354,403
—	4	405,414, 421,422, 429,451, 454,457
—	5	i. 388-390
—	6	i. 445
—	5—8	i. 218
—	9, 10	i. 389,390
—	6	i. 388,392, 445. ii. 87
—	7	i. 212,213, 393
—	8	i. 394

Isaiah.	v.	p.
— 10	i.	29, 220 226,236, 388,395,
— 11	i.	390,396, —398, 404,410, 425,440, 441,454, 457
liii. 12	i.	388,390, 399,404, 425,441, 457
lvii. 9	ii.	127
lx. 16	ii.	87
lxv. 14	i.	407
lxvi. 3	ii.	59

Jeremiah.		
ii. 19, 30	i.	391
v. 3	i.	391
— 27	iii.	171
vii. 22	ii.	60, 62
— 23	ii.	62
x. 24	i.	391
xxiii. 6	iii.	214
xxiv. 2	ii.	174
xxx. 11, 14	i.	391
—— 15	i.	407
xxxi. 18	i.	391
—— 29	i.	442, 443
—— 30	i.	443
xlvi. 28	i.	391
li. 6	i.	442
— 9	i.	430

Lamentations.		
iv. 21	ii.	77
v. 7	i.	398,410, 441,442, 455

Ezekiel.		
i. 19, 20, 21	i.	430
— 26	iii.	32
iii. 14	i.	430
iv. 4, 5	i.	426
v. 15	i.	391
x. 16	i.	430
xiv. 14	ii.	104
xviii. 2	i.	443,444, 446
—— 13	i.	446
—— 19, 20	i.	441,442, 455
—— 19, 23	i.	350
xx. 15, 23	i.	430
xxiii. 48	i.	391
xxxii. 30	i.	456
xxxiii. 32	ii.	209
xliv. 29	i.	216
xlv. 23	ii.	204

Daniel.		
ii. 35	i.	430
iii. 33	iii.	52
iv. 31	iii.	52
vii. 13, 14	iii.	32
xii. 3	i.	397

Hosea.		
iv. 8	i.	241. ii. 204
— 15	i.	335
v. 14	ii.	151
vi. 6	ii.	60, 61
vii. 12	i.	391
ix. 10	ii.	174
x. 13	i.	442
xii. 8	iii.	171
xiii. 7	ii.	151

Joel.		
ii. 13	ii.	60

Amos.		
v. 21, 22	ii.	59

Micah.		
v. 2	ii.	453, 454

Nahum.	*v.*	*p.*
iii. 11	i.	394
Habakkuk.		
ii. 5	ii.	136
Zechariah.		
ii. 13	ii.	72
iii. 1	ii.	72
v. 7	i.	430
xi. 5	iii.	171
xii. 8	i.	417
xiv. 19	i.	442
Malachi.		
i. 13	ii.	188
— 14	i.	364. ii. 188
ii. 7	ii.	214
iii. 1	ii.	214
Tobit.		
iv. 21	iii.	158
Judith.		
v. 19, 20	i.	335
xv. 7	iii.	171
Wisdom.		
iii. 5	i.	391
xvii. 8	i.	413
Ecclesiasticus.		
xi. 17	iii.	171
xvii. 5	ii.	46
1 *Maccabees.*		
xiii. 39	i.	334
Matthew.		
i. 16	iii.	271
— 17	iii.	271
— 19	i.	469
— 21	i.	460. ii. 449
— 23	ii.	449, 450
ii. 2, 11, 12, 6, 18	ii.	451–453
iii. 6	iii.	309
— 15	ii.	459
iv. 36	iii.	22
v. 3, 7, 10, 44	ii.	460
— 23	i.	26
— 24	i.	26, 200–202
— 28	ii.	459
— 42	ii.	457, 459
vi. 12—15	ii.	460
— 25	ii.	192
vii. 1, 2	ii.	457, 460
— 3	iii.	57
— 12	ii.	457
— 29	iii.	53
viii. 17	i.	400, 402 405, 413 415, 418 421, 451
— 22	iii.	87
ix. 2	i.	421, 424, 425
ix. 13	ii.	457
— 42	ii.	457
x. 15	iii.	24
— 16	ii.	459
— 32, 33	ii.	459
xi. 4	i.	421
— 10	ii.	214
— 22, 24	iii.	24
xii. 33	ii.	459
— 36	iii.	24
— 41	ii.	192
xiii. 5—7, 20–22, 31, 32	ii.	459
— 15	i.	424
xiv. 33	iii.	22
— 19	iii.	57
xv. 9	i.	479
xvi. 24	ii.	457
xviii. 3, 4	ii.	459

Matthew.	v. p.
xviii. 6	ii. 457
—— 19, 20	ii. 459
—— 35	i. 335
xix. 12	ii. 459
—— 23, 24	ii. 459
—— 29	iii. 57
xx. 12	i. 415
— 16	ii. 457
— 28	i. 218, 235 349, 453 461
xxii. 43, 44	ii. 457
xxiii. 6	ii. 459
xxiv. 22	ii. 457
xxv. 5, 6, 10	ii. 457
xxvi. 18	i. 275
—— 24	ii. 457
—— 26	i. 300
—— 28	i. 58, 218 453, 461
—— 31	ii. 457
—— 41	ii. 460
—— 53	iii. 134
—— 61	iii. 54
—— 65	iii. 37
xxvii. 54	iii. 22
xxviii. 18	ii. 459

Mark.	
i. 4	iii. 309
— 22	iii. 53
ii. 8	iii. 225
— 9	iii. 153
iv. 12	i. 424
v. 26	i. 410
— 41	iii. 61
vii. 7	ii. 64
ix. 49	ii. 5
— 50	ii. 459
x. 45	i. 218
— 46	i. 349
xii. 26	i. 486
xiv. 13	i. 415
— 22	i. 294
— 64	iii. 37
xv. 39	iii. 23

Luke.	v. p.
i. 5	iii. 309, 310
— 30—35	ii. 25,—33
— 31	ii. 450
— 32	ii. 31
— 35	iii. 16, 34, 36, 43
— 53	iii. 159
— 77	i. 422
ii. 23	iii. 35
iii. 1, 2, 3	iii. 309
— 23	ii. 423
— 24	iii. 271
iv. 3, 9	iii. 22
vi. 30	ii. 457
— 36, 37, 38	ii. 458
vii. 14	i. 415
— 27	ii. 214
xii. 5	iii. 51
xiii. 24, 25	ii. 459
xiv. 27	i. 415. ii. 459
xvi. 18	ii. 459
xvii. 2	ii. 458
xviii. 12	ii. 182
xxii. 70	iii. 19

John.	
i. 1	ii. 319, 432
— 1—14	i. 80. ii. 319
— 3	iii. 64
— 6	iii. 87
— 10	i. 78. ii. 432
— 12	iii. 16, 53, 59
— 14	i. 186
— 14	iii. 44
— 15	iii. 142
— 18	iii. 76, 79, 142
— 29	i. 29, 212 214, 215 300, 460

John.	*v. p.*
i. 50	iii. 18
ii. 19	iii. 55, 61 63
iii. 8	ii. 459
— 13	iii. 16, 79, 83, 95
— 13, 31	i. 71
— 16	i. 23
— 31	iii. 80
v. 14	i. 424, 425
— 18	iii. 37
— 26	iii. 46
— 27	iii. 30, 32
— 28, 29	iii. 61
— 30	i. 470
vi. 27	ii. 61
— 38	i. 71. iii. 80
— 62	i. 71, 87. iii. 80, 86, 88
vii. 24	i. 470
viii. 29	ii. 459
— 56	iii. 230
— 57, 58	i. 81—84 iii. 143, 144, 145
ix. 17	iii. 134
— 25	iii. 133, 137
x. 9	ii. 459
— 17, 18	iii. 46, 50, 55, 56, 57, 61
— 33	iii. 37
xi. 44	iii. 61
— 50	i. 460
— 51, 52	i. 460
xii. 6	i. 415
— 41	iii. 229
— 49	ii. 459
— 49, 50	iii. 60
xiii. 3	i. 71. iii. 86, 89
— 7	iii. 134
— 12	iii. 57
xiii. 37	iii. 135
xiv. 6	ii. 459
xv. 26	ii. 324
xvi. 7, 8, 13	ii. 324
— 11	ii. 459
— 12	i. 415, 418, 463
— 28	i. 71. ii. 459. iii. 86, 89
xvii. 5	i. 72. iii. 126
xix. 7	iii. 19, 37
— 36	i. 300
xx. 15	i. 415, 418

Acts.	
i. 7	iii. 52
ii. 24	ii. 460. iii. 53
— 32	iii. 61
iii. 15	iii. 53
— 17	i. 332
iv. 12	ii. 451
v. 41	ii. 459
vii. 2	iii. 231
— 15, 16	ii. 81
— 30, 32	iii. 233
— 56	ii. 434 iii. 33
— 60	ii. 433, 434
viii. 32	i. 213, 218
— 33	i. 218
— 35	i. 400
ix. 20	iii. 43
— 34, 35	i. 134
x. 38	iii. 217
— 40	iii. 61
— 41	ii. 459
— 42	ii. 457
— 43	ii. 451
xiii. 22	ii. 458
— 32, 33	ii. 194
— 33	iii. 42
xv. 10	i. 415

Acts.	v. p.
xvii. 30	i. 332
— 31	iii. 53, 61
xx. 28	ii. 435
— 35	ii. 458
xxv. 24	ii. 407
xxvi. 18	iii. 51

Romans.	
i. 1, 2	iii. 40
— 3	iii. 111
— 4	iii. 18, 19, 56
— 7	iii. 108
— 29—32	i. 14, 15. ii. 458
ii. 5	i. 470
— 20	ii. 458
iii. 24	i. 218
— 25	i. 218, 466, 470
— 20	i. 211, 461, 466, 470
iv. 3	ii. 457
— 25	i. 218, 453 ii. 309
v. 6	i. 453
— 6, 10	i. 218
— 8	i. 245
— 9	i. 204
— 10	i. 200, 202, 204, 453
— 11	i. 29
— 16	i. 335. ii. 457
vi. 4	i. 73. iii. 53, 61
viii. 3	i. 237
— 11	ii. 459. iii. 61
— 27	ii. 406
— 32	i. 29
— 33	i. 397
— 34	ii. 407
— 38, 39	ii. 460
ix. 4	ii. 458, 459
— 5	ii. 458. iii. 16, 95, 99

Romans.	v. p.
ix. 10, 11, 12	ii. 457
— 21	iii. 51
x. 3	i. 332
— 17	ii. 193
xi. 2	ii. 406
— 15	i. 202, 238
— 29	ii. 459
— 36	ii. 457
xii. 17	ii. 460
xiii. 9, 10	ii. 460, 461
xiv. 1, 3	ii. 458
— 10, 12	ii. 460
xv. 1	i. 415. ii. 458
— 7	ii. 459, 460
— 8	ii. 457

1 *Corinthians.*	
i. 5	iii. 170, 172
— 10	ii. 460
— 12	ii. 458
— 18, 19, 20	ii. 460
— 23, 24	i. 1
iii. 16	ii. 457, 459
— 17	ii. 459
— 19	ii. 104
iv. 4	ii. 460
— 8	iii. 172
v. 7	i. 218, 290, 300, 301, ii. 460
— 11	ii. 461
vi. 2	ii. 461
— 9, 10	ii. 460, 461
vii. 11	i. 200, 202. ii. 459
— 15	ii. 459
ix. 4, 5, 6	iii. 53
x. 9	iii. 202
— 24	ii. 458
xi. 20	ii. 457
— 26	i. 57
xii. 12, 15, 22, 24	ii. 458
xiii. 4	ii. 458
7	i. 411

1 *Corinthians.*	*v. p.*
xiii. 12	iii. 135
xv. 3	i. 218, 453
— 8	ii. 460
— 15	iii. 53
— 20	ii. 458
xv. 45	iii. 225, 227
— 47	i. 71 iii. 209, 210, 222, 223, 226, 227
— 48, 49	iii. 225, 226
xvi. 7	iii. 135

2 *Corinthians.*	
iii. 18	ii. 458
iv. 14	ii. 461
v. 14, 15	ii. 460
— 17	ii. 457
— 18	i. 202, 238
— 19	i. 202 238
— 20	i. 200, 201
— 21	i. 218, 220, 241, 453
vi. 7	ii. 461
vii. 10	ii. 459
viii. 5	ii. 458
— 9	iii. 16, 144, 150, 164, 168, 170, 176, 197
— 21	ii. 461
x. 17, 18	ii. 458
xi. 24, 25	ii. 458
— 31	iii. 113
xii. 2, 4	ii. 72
xiii. 4	ii. 309

Galatians.	
i. 1	ii. 460, 461
— 4	i. 246. ii. 458
iii. 10	i. 339, 350
— 13	i. 453
— 24	i. 61
Galatians.	*v. p.*
iii. 27	ii. 459
iv. 4	iii. 32
— 26	ii. 461
v. 4	ii. 460
— 10	i. 415
vi. 2	i. 415
— 7	ii. 461

Ephesians.	
i. 7	i. 218
— 19, 20	iii. 42
ii. 2	ii. 457
— 5	iii. 137
— 8, 9	ii. 461
— 16	i. 202
— 22	ii. 460
iii. 9	i. 75, 77. ii. 408
iv. 3	ii. 460
— 4, 5	ii. 458, 459, 460
— 6	ii. 458
— 18	i. 332
— 26	ii. 461
— 30, 31	ii. 459
v. 2	ii. 29, 46 453, 460
— 10	i. 453
— 16, 17	ii. 457
— 25, 29	ii. 460
vi. 13, 14 16, 17	ii. 460

Philippians.	
i. 10	ii. 458
— 21	ii. 460
ii. 3	ii. 460
— 5, 6, 7	ii. 458, 460, iii. 108, 123, 167, 168, 176, 194
	i. 69, 71, ii. 458
— 8	i. 71

Philippians.	*v.*	*p.*
ii. 10, 11, 16	ii.	461
iv. 5	ii.	457
— 18	ii.	459

Colossians.		
i. 7	ii.	460
— 10	ii.	458
— 14	i.	218
— 15, 16	i.	72. ii. 408, 459 iii. 231
— 16	i.	74, 77, 78
— 17	i.	74. iii. 126
— 20, 21	i.	202
— 28	ii.	461
ii. 13	iii.	137
— 22, 23	i.	479

1 *Thessalonians.*		
ii. 7	iii.	135
iv. 16	iii.	61
— 16, 17	iii.	92
v. 4, 5, 7, 8	iii.	86
— 13	ii.	459
— 17	ii.	460, 461
— 18, 23	ii.	458
— 22	ii.	461

2 *Thessalonians.*		
i. 5	i.	470
iii. 15	ii.	461

1 *Timothy.*		
i. 13	i.	332
ii. 1, 12	ii.	461
— 6	i.	218, 235, 349, 453
— 8	ii.	458
— 14	ii.	63
iii. 13	ii.	458
— 16	iii.	44, 96, 99, 212
v. 4	ii.	458
vi. 4	i.	413

1 *Timothy.*	*v.*	*p.*
vi. 7	ii.	461
— 9	iii.	172

2 *Timothy.*		
i. 9	ii.	458
— 10	ii.	457
— 14	ii.	459
— 16, 18	ii.	460
ii. 4	ii.	460
— 9	i.	411
— 11, 12	ii.	461
iv. 8	i.	470
— 10	ii.	461
— 18	ii.	459

Titus.		
ii. 3	ii.	460
— 13	iii.	108
— 14	i.	453
iii. 1	ii.	458

Philemon.		
20	ii.	460

Hebrews.		
i. 2	i.	71, 72 ii. 408
— 3	i.	71, 218 ii. 458
— 4, 5	ii.	458
— 13	ii.	458
ii. 6	iii.	33
— 7, 9	iii.	238, 240
— 17	i.	218, 239
iii. 2	ii.	458
— 5	ii.	457, 458
iv. 12	ii.	458, 461
— 13	ii.	461
vi. 18	ii.	458
vii. 4	iii.	244
— 13, 14, 17	i.	288
— 26	ii.	407
— 27	i.	200. iii. 65
ix. 7	i.	334
— 9	i.	342, 343

Hebrews.

	v.	p.
ix. 9—14	i.	47. ii. 223
— 12, 13, 14, 22, 23, 24, 26,	ii.	225
— 12—28	i.	218
— 14	i.	343
— 22	i.	41, 56. ii. 224
— 26, 28	i.	246
— 28	i.	453, 459
x. 1	i.	32, 46, 342
— 10, 14, 18	i.	218
— 12	i.	46
— 25	ii.	457
— 26	i.	204. 337
— 27, 30, 31	i.	204
— 28	ii.	460
— 29	ii.	225, 460.
xi. 3	i.	74
— 4	i.	49, 480 ii. 65, 179, 190
— 5, 7, 8	ii.	458
— 13	ii.	238
— 16	ii.	241
— 21	ii.	214
— 31—39	ii.	458
xii. 1, 2, 6, 9, 10, 11	ii.	458
— 2	iii.	170
— 17	ii.	459
— 24	i.	54, 56, 298 iii. 240
— 25, 26	iii.	17, 198
xiii. 9	ii.	460
— 11	i.	239
— 20, 21	i.	65

James.

	v.	p.
i. 5	ii.	458, 459
— 6, 7, 8	ii.	458
— 7	ii.	459
— 10	i.	350
ii. 21, 23	ii.	458
iii. 13	ii.	458
— 15, 17	ii.	459
iv. 2	ii.	459
— 3, 4	ii.	458, 459
iv. 6	ii.	458
— 7, 12	ii.	459
v. 1, 2, 4	ii.	459
— 15	i.	424

1 *Peter.*

	v.	p.
i. 6, 7	ii.	459
— 8, 13	ii.	461
— 10	iii.	237
— 12	iii.	236
— 14	i.	332
— 17	ii.	457
18, 19	i.	23, 214, 218
— 20	i.	23
— 21	ii.	461
ii. 5	ii.	457
— 11, 12, 17, 22	ii.	461
— 24	i.	400, 419 423, 445 448, 453 454. ii. 461
iii. 9, 14	ii.	461
— 15	ii.	459
— 17	i.	411
— 18	i.	453
— 19	iii.	92
iv. 5, 7	ii.	461
— 8	ii.	458
v. 5	ii.	458, 460, 461
— 7	ii.	459

2 *Peter.*

	v.	p.
i. 3	i.	73
— 21	i.	171
ii. 4, 5, 7, 8	ii.	55
— 5, 6, 7, 9	ii.	458
— 9	iii.	24

2 *Peter.*	v.	p.
ii.	15, 20	ii. 459
iii.	4	ii. 458
—	7	iii. 24
—	10	ii. 457

1 *John.*		
i.	2	ii. 460
ii.	2	i. 29, 216, 217, 239
—	7	ii. 461
—	27	ii. 459
iv.	2	iii. 45
—	3	ii. 461
—	6	ii. 459
—	10	i. 23, 29, 216, 217, 218, 239
—	17	iii. 25
v.	6	ii. 459
—	7	iii. 96

2 *John.*		
	4	ii. 459

3 *John.*	v.	p.
	2	ii. 460
	3, 4	ii. 459

Jude.		
	3	ii. 461
	6, 14, 15	ii. 55
	21, 24	ii. 459

Revelation.		
i.	13	iii. 33
iii.	17, 18	iii. 172
iv.	1, 2	ii. 72
v.	9	i. 215
—	9—12	i. 218
xiii.	8	i. 23, 51, 218
xiv.	14	iii. 33
xviii.	3, 15, 19	iii. 172
xix.	2	i. 470
xx.	6	iii. 51
xxii.	8	iii. 137
—	12	ii. 457

The editions of such books as have been quoted by a reference to pages, or other appropriate marks, throughout the preceding work, are here subjoined.

ABARBAN. Exord. Comm. in Levit. De Viel. Lond. 1683
Acosta, History of East and West Indies. - Do. 1604
Account of the Life and Writings of Mrs. Trimmer. Do. 1814
Alberti Observationes Philologicæ. - Lugd. 1725
Allix's Judgment of the Ancient Jewish Church. Lond. 1690
Archæologia. - - - Do. 1770, &c.
Asiatic Researches. - - - Do. 1806—1811
Augustinus, De Civitate Dei. - Francof. 1661
——— De Hæresibus (ed. Welchman) Oxon. 1721
Balguy's Essay on Redemption. - Winch. 1785
Banier's Mythology, &c. of the Ancients. Lond. 1739
Barbauld's (Mrs.) Remarks on Mr. Wakefield's Enquiry. Lond. 1792
Barret's Enquiry into the Origin of the Constellations. Dublin, 1800
Barrington's Miscellanea Sacra. - Lond. 1770
Batt on the Message from J. the Bap. - Do. 1789
Bayle's Dictionary. - - Do. 1734
Beattie's Essay on the Nature of Truth. Dublin, 1773
Beausob. and L'Enf. New Version of St. Matth. Camb. 1790
Belsham's Calm Inquiry - - Lond. 1811
——— Elements of the Philosophy of the Mind. Do. 1801
——— Letters upon Arianism, &c. - Do. 1808
——— Review of Wilberforce's Treatise. Do. 1798
Ben Mordecai's Apology, by H. Taylor. - Do. 1784
Berkeley's Works. - - Dub. 1784
Berriman's (J.) Moyer's Lecture. - - Lond. 1725
Blair's Lectures on Rhetoric. - Do. 1789
Bocharti Opera Omnia. - Lugd. Batav. 1712

Bolingbroke's Philosophical Works. - Lond. 1754
———— Works. - - Do. 1754
Boyle Lectures. - - - Do. 1739
Brissonius de Regio Pers. Principatu. Argent. 1710
Broughton's Dictionary of all Religions. Lond. 1742
Bruckeri His. Crit. Philos. - - Lips. 1766
Bryant's Observations relating to Antient Hist. Camb. 1767
——— Philo Judæus. - - Do. 1797
Buchanan's Memoir on an Ecclesiastical Establishment in India. - - - Lond. 1805
———— Christian Researches in Asia. Camb. 1811
Bulli Opera. - - - Lond. 1694
Burgess, Bishop, Brief Memorial. - Durham, 1814
————, The Bible, and nothing but the Bible. Carmarth. 1815
Burgh's Inquiry. - - - York, 1788
Burnet's Life of Bedel. - - Lond. 1685
Butler's Analogy of Religion, &c. - Do. 1798
Buxtorfii Dissertationes Philol. Theolog. Basil. 1662
——— Synagoga Judaica - Do. 1680
Cæsar. Opera. - - - Lond. 1712
Calixti Scholæ Propheticæ, ab Ernesto, Quedlinb. 1713
Campbell's Four Gospels, &c. - Aberd. 1803
Carpenter (Dr. Lant) Unitarianism the Doctrine of the Gospel (2d ed.). - Lond. 1811
Capelli Critica Sacra. - - Paris. 1650
Chapellow's Commentary on Job. - Camb. 1752
Cicero. - - - - Parisiis, 1684
Clarke's Works. - . Lond. 1738
——— Paraphrase, &c. (ed. 3.). - Do. 1717
Clavigero's History of Mexico. - Do. 1737
Clemens Romanus (Wotton) - Cant. 1718
Cloppenburg, Sacrif. Patriarch. Schola. Lugd. 1637
Costard's Two Dissert. on Kesitah and Hermes. Oxf. 1750
Coventry's Philemon to Hydaspes - Lond. 1753
Crellius, Bibliotheca Fratrum Polonorum. Irenop. 1656
Cudworth's Intellectual System - Lond. 1743
———— Treatise concerning Eternal and Immutable Morality. - - Do. 1731

Cumberland's Sanchoniatho. - - Lond. 1720
Cyrill. Alexand. contra Julian. - - Lips. 1696
Dathii Opuscula. - - - Do. 1796
Dawson's Doctrine of Ph. Necessity invalidated. Lond. 1803
De Dieu (Ludov.) Animadversiones in Vet. Test.
Lugd. Bat. 1648
Delaney's Rev. examined with Candour Dublin, 1732
De Rossi, Variæ Lect. Vet. Test. Parmæ, 1784
D'Herbelot, Bibliothèque Orientale. Maestr. 1776
Dodson's New Translation of Isaiah Lond. 1790
——— Letter to Dr. Sturges. - Do. 1791
Edward's Survey of the Methods of Religion. Do. 1699
Ellis's Knowledge of Divine Things, &c. Do. 1743
Elrington's Donnellan Lecture Sermons. Dub. 1796
Elsner, Observationes Sacræ. Traj. ad Rhen. 1720
Ennius. - - - - ed. Hess. 1707
Episcopii Opera Theologica. - Lond. 1678
Ernesti Institutio Interpr. N. T. - Lips. 1792
Erskine's Sketches and Hints of Church History.
Edinb. 1790
Estlin's (Dr.) Unitarian Christian's Defence Bristol, 1815
Eusebii Demonstratio Evangelica. - Colon. 1688
——— Præparatio Evangelica. - Do. 1688
Evanson's Dissonance of the Evangelists. Ipswich, 1792
Exposure of the Unwarrantable Liberties taken by
Unitarians, &c. - Glasgow. 1813
Fabricii Biblioth. Græc. - - Hamb. 1705
——— Biblioth. Latin. - - Do. 1708
——— Delectus Argumentorum, &c. - Do. 1725
——— Lux Evangelii - - Do. 1731
Farmer's Enquiry into the Temptation. Lond. 1761
Fellowes's Guide to Immortality. - Do. 1804
——— Picture of Christian Philosophy Do. 1803
——— Religion without Cant. - Do. 1808
Fortuita Sacra - - Roterod. 1726
Gataker de Novi Instrumenti Stylo. - Lond. 1648
Geddes's Critical Remarks. - Do. 1800
Gillies's Aristotle's Ethics and Politics. Do. 1804
Gisborne's Principles of Moral Philosophy. Do. 1790

Glassii Philologia Sacra. a Dathio. Lips. 1776
Goguet's Origin of Laws, &c. - Edinb. 1775
Graves's Lectures on the Four Last Books of the Pentateuch. - - Dublin, 1807
Gray's Key to the Old Testament. - Do. 1792
Griesbachii Nov. Test. - - Lond. 1809
Gregory's Lowth's Lectures. - Do. 1787
Grey, Liber Jobi, a Schult. - - Do. 1742
Grotii Opera. - - - Basil. 1732
Gussetii Comment. Linguæ Ebraicæ - Amstel. 1702
Hales's Methodism Inspected. Dublin, 1803 and 1805
Halhed's Code of Gentoo Laws. - Lond. 1776
Hallet's Notes and Discourses. - Do. 1729
Harris's Comment. on the 53d Ch. of Isaiah. Do. 1735
Harris's Hermes. - - Dublin, 1773
Haynes's (Hopton) Scripture Account, &c. ed. 4. Hackney, 1815
Heath's Essay towards a Version of Job. Lond. 1756
Heidegger, Hist. Patriarch. Sacr. - Amstel. 1667
Heliodori Æthiopica. - - Francof. 1631
Hey's Lectures in Divinity. - Cambr. 1796
Hobbes's Leviathan. - - Lond. 1651
Hodge's Elihu. - - Dublin, 1757
Hodii de Versionibus Græcis, &c. - Oxon. 1705
Holmes's Four Tracts. - - Do. 1788
Horsley's Hosea. - - Lond. 1804
Hottingeri Smegma Orientale. - Heidelb. 1658
Howes's Critical Observations — (Number 1.) Lond. 1776
N. B. The remaining numbers of the 4 Volumes published at intervals through a period of about 14 years.
Huetii Demonstratio Evangelica. Francof. 1722
Hume's Dialogues concerning Natural Religion. Lond. 1779
——— Essays and Treatises. - Dub. 1779
Hume's History of England. - Montrose, 1796
Hyde, Historia Relig. Veterum Persarum. Oxon. 1760
Jablonski, Pantheon Egypt. - Francof. 1750
Jennings's Jewish Antiquities. - Lond. 1766
Jones (Jerem.) on the Canon of the N. T. Do. 1726
Jornandes De Reb. Getic. Cassiodori Opera. Aurel. 1622

Jortin's Remarks on Eccles. History. Lond. 1773
——— Life of Erasmus. - - Do. 1760
Josephus, Opera. - ed. Hudson. Oxon. 1720
——— translated by L'Estrange. - Lond. 1702
Ittigius de Hæresiarchis. - Lipsiæ, 1690
Juliani Opera, Cyrill. - - Do. 1696
Justini Martyris Apolog. Duæ. - Lond. 1722
Kennicott's Remarks on Select Passages. Oxf. 1787
——— State of the Hebrew Text. - Do. 1753
——— Two Dissertations. - Do. 1747
Kidder's Commentary on the Five Books of Moses. - - - Lond. 1694
Koecheri Analecta. - - Altenburg. 1766
Krebsii Observationes e Flav. Josepho. Lips. 1575
Laplace, Exposition du Système du Monde. Paris, 1798
——— Traité de Mécanique Céleste. - Do. 1798
Lardner's Works, by Kippis. - Lond. 1788
Lavoisier's Elements of Chemistry. Edinb. 1793
Laurence (Dr.) on the Logos. - Oxf. 1808
——— Critical Reflections on the Unit. Vers. of the N. T. - Do. 1811
——— Remarks upon the Systematic Classification of Griesbach. - Do. 1814
Law's Theory of Religion. - Camb. 1774
Layman's Letters to Mr. Wilberforce Lond. 1799
Le Clerc, Nov. Test. - - Francof. 1714
Leland's Christian Revelation. - Lond. 1764
Less on the Authenticity of the N. T. (Kingdon.) Do. 1804
Leslie's Theological Works. - Francof. 1721
Letters from a late Eminent Prelate. - Lond. 1809
Lightfoot's Works. - - Do. 1684
Lindsey's Apology. - - Dublin, 1775
Lindsey's Sequel to Apology. - Lond. 1776
Lloyd's Christian Theology. - Do. 1804
Loccenii Antiq. Suev.-Goth. - Holm. 1647
——— Historia Rerum Suecic. Francof. 1676
Locke's Works. - - Lond. 1768
Loesneri Observ. ad N. T. e Phil. Alex. Lipsiæ, 1777
London (Bishop of) Charge - Lond. 1815

Lowth. De Sacrâ Poesi Hebr. - Oxon. 1753
——— Letter to Warburton. - Lond. 1766
——— Translation of Isaiah. - Perth, 1798
Maimonides De Cultu Divino. - Parisiis, 1671
——— Moreh Nevochim, Buxtorf. Basil. 1629
——— De Pœnitenti Clavering. Oxon. 1705
——— De Sacrificiis. De Viel. - Lond. 1683
Mallet's Northern Antiquities. - Do. 1770
Maltby's Illustrations of the Christ. Religion. Camb. 1803
Marsh's Course of Lectures, parts i. ii. iii. Do. 1809
1810, 1813
Marshami Canon Chronicus. - Franeq. 1696
Martinii Sinic. Hist. - Amstel. 1659
Mason's Works of Gray. - Lond. 1807
Maurice's Indian Antiquities. - Do. 1794
Mede's Works. - - Do. 1672
Memoirs of Lord Bolingbroke. - Do. 1752
Meuschen, Nov. Testam. ex Talmude. - Lips. 1736
Michaelis (J. D.), Grammatica Syriaca. Halæ, 1784
——— Introduction to the N. T. (Marsh. ed.)
Camb. 1793
——— Notæ et Epimetra. - Oxon. 1763
Mickle's (Camoëns) Lusiad. - Dublin, 1791
Middleton's Doctrine of the Greek Article. Lond. 1808
Millii Nov. Test. (ed. Kuster.) Roterod. 1710
Mirabaud, Système de la Nature. - Lond. 1781
Montucla, Histoire des Mathématiques. Paris, 1758
More's (Hannah) Cœlebs. - Lond. 1809
——— Hints for a Young Princess. - Do. 1805
More's (Hannah) Works. - Dublin, 1803
Morgan's Moral Philosopher. - Lond. 1737
Morini Exercit. de Linguâ Primæva. Ultraject. 1694
Mosheim's Eccles. History. - Lond. 1765
Nares's Bampton Lecture Sermons. - Oxf. 1795
——— Remarks on the Version of the N. T. by the Unitarians. - - Lond. 1810
——— (ed. 2.) Do. 1814
Newcome's (Archbp.) Historical View of the English Biblical Translations. - Dublin, 1792

Newton's Chronology. - - Lond. 1728
Nichols's Conference with a Theist. - Do. 1723
Noldii Concordantiæ Partic. Ebr. - Jenæ. 1735
Nott's Bampton Lecture - - Oxf. 1803
Orford's (Lord) Works - - Lond. 1798
Origen against Celsus (by Bellamy). - Do.
Orme's History of Indostan. - Do. 1803
Outram De Sacrificiis. - - Amstel. 1688
Owen on the Hebrews (abridged by Williams). Lond. 1790
Owen's Modes of Quotation. - - Do. 1789
Palairet, Observat. Philologico-Criticæ. Lugd. 1752
Paley's Moral and Political Philosophy. Dublin, 1793
Parr's Spital Sermon. - - Lond. 1804
Patrum Apostolic. Opera, cura Ric. Russell. Do. 1746
Pauw Recherch. Philos. sur les Americ. Berl. 1768
Pearce's (Bishop) Comm. and other Writings. Lond. 1777
Pearson on the Creed. - - - Do. 1715
——— Vindiciæ Epist. S. Ignat. - Cantab. 1673
Pearson's Critical Essay on the Sixth Book of the Div. Leg. - - - Camb. 1808
Peirce's Paraphrase - - Lond. 1733
Percival's Father's Instructions, part iii. Do. 1800
Peters's Critical Dissert. on Job. - Do. 1754
Pfochenii Diatribe de Ling. Græc. N. T. Amstel. 1633
Phavorini Lexicon. - - - Basil. 1538
Philonis Opera. - - - Parisiis, 1640
Photii Bibliotheca. - - Rothom. 1653
Pilkington's Remarks, &c. - Camb. 1759
Platonis Opera. - - Francof. 1602
Plauti Opera (Lambini). - Paris. 1577
Plutarchi Opera. - - Francof. 1620
Pocock's Theological Works. - Lond. 1740
Porphyrius de Abstinentiâ. - Lugd. 1623
Powell's Discourses on various subjects. Lond. 1776
Pretyman's Elements of Christ. Theology. Do. 1800
Price's Four Dissertations. - - Do. 1768
——— Review of Morals. - - Do. 1769
Priestley's History of Corruptions, &c. Birming. 1782
——— Notes on Scripture. - Northumb. 1802

Priestley's Tracts in Controv. with B. Horsley (Belsham). - - - Lond. 1815
Protestant Apology for the R. C. Church. Dublin, 1809
Randolph's Sermons in Advent. - Lond. 1801
——— Book of Job translated by Miss Smith. Bath, 1810
Raphelii (G.) Annot. in Sacr. Script. Lugd. Batav. 1747
Reid's Essays on the Intellect. Powers. Dublin, 1786
Remarks on Hume's Essay on the Nat. Hist. of Religion. - - - - Do. 1777
Rennel's Discourses on Various Subjects. Do. 1801
Richardson's Dissert. on the Language of Eastern Nations. Oxf. 1770
Richie's Criticism on Modern Notions of Sacrifice. Lond. 1761
——— Peculiar Doct. of Revelation. Warringt. 1766
Rosenmüller (J. G.), Scholia in Nov. Test. Norimberg. 1792, &c.
Sale's Koran - - - Bath. 1795
Schnurrer. Dissert. Philolog. Criticæ Gotheæ. 1790
Scholar Armed. - - Lond. 1795
Schultens, Liber Jobi. - - Lugd. Batav. 1737
——— Origines Hebrææ. - Francof. 1724
Scripture Account of Sacrifices (Portal). Lond. 1755
Semleri Apparatus ad liberal. N. T. Interpret. Halæ Magdeb. 1767
Senecæ Opera. - - - Amstel. 1672
Shaw's Travels in Barbary and the Levant. Oxf. 1738
Sherlock's Use of Prophecy. - Lond. 1749
Shuckford's Connexion of Sacr. and Prof. History, Lond. 1743
Simon, Critique de la Biblioth. et des Proleg. de Depin. Paris, 1790
——— Critical History of the O. T. - Lond. 1682
Simpson's (Rev. David) Plea for the Deity of Jesus, Do. 1812
Smith's Theory of Moral Sentiments. - Do. 1759
Socini Opera (Biblioth. Fratr. Polon.). Irenop. 1656
Socinianism Unmasked. - - Lond. 1815
Spanhemii Historia Jobi. - - Ludg. 1672

Speerman's Letters on the Septuagint. Edinb. 1759
Spencer, De Legibus Hebr. Cantab. 1727
——— Discourse on Prodigies. Lond. 1665
Stebbing's Examination of Warburton. Do. 1747
Stewart's (Dugald) Elem. of the Philos. of the Human Mind. Lond. 1792
Stillingfleet's Origines Sacræ. Do. 1724
Sermons on Several Occasions. Do. 1673
Stock's Isaiah. Bath, 1803
——— Job. Do. 1805
Strabo. Amstel. 1707
Stuart's View of Society in Europe. Lond. 1782
Suiceri Thesaurus Ecclesiasticus. Amstel. 1682
Suidæ Historica. Basil. 1564
Sykes's Essay on Sacrifices Lond. 1748
——— Essay on the Truth of the Christ. Relig. Do. 1725
——— Scripture Doctrine of Redemption. Lond. 1756
Taciti Opera. ed. Brotier. Paris, 1771
Theological Repository vols. 1, 2, 3. Lond. 1795
——— vols. 4, 5, 6, Birm. 1784, 1786, 1788
Thesaurus Temp. Jos. Scalig. Animadv. Amstel. 1658
Tindal's Christ. as Old as the Creation. Lond. 1732
Tillotson's Works. Do. 1728
Townson's Discourses on the Gospels. Oxf. 1788
Tyrwhitt's Commentaries and Essays. Lond. 1732
Van Mildert's Boyle Lecture Sermons. Do. 1806
[Unitarian] Version of the New Testament. Do. 1808
Universal History (Ancient) Dublin, 1745
Velthusen, &c. Comment. Theologicæ. Lips. 1794—1798
Venema, Opuscula Inedita. Leovardiæ. 1778
Veysie's Bampt. Lecture. Oxf. 1795
——— Defence of the Preservative. Exeter, 1810
Villier's Essay on the Reformation (Mills) Lond. 1803
Vitringæ Comment. in Jesaiam. Leov. 1714
Volney's Ruins. Lond. 1795
Vorstius de Hebraisimis N. T. Amstel. 1665
Vossius (Ger. J.) De Theolog. Gentil. et Idololat. Francof. 1668

Vossius (Ger. J.) Disputatio Gemina. Amstel. 1643
Wakefield's Inquiry into the Opinions of the Three First Centuries. - - Lond. 1784
———— Translation of the New Test. Do. 1795
Warburton's Divine Legation. - Do. 1738
———— Principles of Natural and Rev. Relig. Do. 1753
Wardlaw's Discourses on the Socinian Controversy. Glasg. 1814
Walker's Letter to Belsham. - Dublin, 1799
Ward's Errata of the Prot. Bible. - Do. 1807
Watson's (B. of Llandaff) Two Apologies, &c. Lond. 1806
Wesley, Dissertationes in Librum Jobi. Do. 1736
Wesley's (John) Sunday Service of the Methodists Do. 1790
Whitaker's Origin of Arianism. - Do. 1791
White's Commentary on Isaiah. - - Do. 1709
Wilberforce's Practical View. - - Do. 1797
William's Free Enquiry into the 1st and 2d Chapters of St. Matthew. - - Do. 1789
Wilson's Illustration of the Method of explaining the New Testament. - - Camb. 1797
Winder's History of Knowledge. -- Lond. 1745
Windet, De Vita Functorum Statu. - Do. 1677
Witsii Egyptiaca - - Herb. Nassav. 1717
———— Miscellanea Sacra. - - Do. 1712
Wolfii Curæ Philolog. - - Hamb. 1733
Wollaston's Religion of Nature. - Lond. 1725
Young's Centaur not Fabulous. - Dublin, 1755

THE END.

LONDON:
Printed by A. & R. Spottiswoode,
New-Street-Square.

By the same Author.

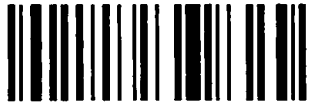
1. A SERMON preached before the Association for discountenancing Vice, and promoting the Practice of Religion and Virtue, in St. Anne's Church, Dublin, May 5. 1796. 2*s.*

2. A SERMON occasioned by the Death of John, Earl of Clare, Lord Chancellor of Ireland, and Vice Chancellor of the University; delivered in the Chapel of Trinity College, Dublin, February 7. 1802. 1*s.* 6*d.*

3. A CHARGE delivered to the Clergy of the Diocese of Raphoe, at the Primary Visitation of that Diocese, in the Cathedral Church of St. Eunan, October 17. 1821. Second Edition. 2*s.*

4. A CHARGE delivered at his primary Visitation in St. Patrick's Cathedral, Dublin, October 24. 1822. Second Edition. 2*s.*

5. THE PRINCIPLE of the UNION between CHURCH and STATE in Christian Communities explained, and its Validity defended against the Fictions of Warburton and the Usurpations of Popery, in a Charge to the Bishops, the Deans and Chapters, and the Archdeacons and Clergy of the Province of Dublin. Second Edition. 2*s.* 6*d.*


00066990

Digitized with financial assistance from the
Government of Maharashtra
on 02 January, 2016